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ॐ नमो भगवते वासुदेवाय

Introduction

I have told you before I will be taking up for study, hereafter on Saturdays between seven and eight. I am taking the ॐ नमो भगवते वासुदेवाय not keeping fresh students in mind. So if there are any students here who have not at all heard any you may find it difficult. I am taking for granted that the students here have got the background of other ॐ नमो भगवते वासुदेवाय s which we saw before, either here or elsewhere. And therefore I don't want to give an elaborate introduction to this also. But certain important points I would like to remind you regarding the word itself.

Meaning of ॐ नमो भगवते वासुदेवाय

is known by different other words, sometimes it is called **अन्तर्गता**, sometimes it is called **अन्तर्गता**, sometimes it is called **अन्तर्गता** and sometimes it is called **अन्तर्गता**. We have seen the significance of each of these words. This is called **अन्तर्गता** because this comes at the end portion of the **अन्तर्गता**, **अन्तर्गता** **अन्तर्गता**. **अन्तर्गता** means the final portion. So since this subject matter is generally discussed at the end part of the **अन्तर्गता** it is called **अन्तर्गता**. We should remember generally at the end portion of the **अन्तर्गता**, need not be always. Sometimes we have the **अन्तर्गता** s in the beginning part of the **अन्तर्गता** itself. We call it **अन्तर्गता** but generally it occurs at the end portion therefore, it is called **अन्तर्गता**. Its positional name it is.

Then it is known by the name **अन्तर्गता** because in this part of the **अन्तर्गता** purely knowledge alone is discussed and no **अन्तर्गता** is discussed, which differentiates this from the initial

portion of the s. In the initial portion of the s there are varieties of s discussed either s like s, etc., or s like s, etc., or s like meditation on various forms like s etc. Where as in the there is no s, in there is no s, in there is no s, in there is only one thing - something to be understood, something to be known, pure knowledge alone is the discussion in this section. And therefore it is known by the name . means section, means the knowledge section of the s. The previous portion is , the action section. Action packed, generally people like that only.

Then the third name that we said was . It is known by this name because it is very evident because this deals with knowledge of . Because when you say it means only knowledge, it doesn't say

knowledge of what. Physics also is knowledge only, mathematics also knowledge only, economics also knowledge only. So when you say $E=mc^2$ is $E=mc^2$, is it physics knowledge? Or is it astrology? Many people seeing a palmist ask to see the hand. If you go to a palmist they won't leave at all. So even when there is a checkpoint in the car, the checkpoint man also bring his hand to the car, $E=mc^2$, $E=mc^2$. So many people think that $E=mc^2$ means he must predict the future, look at the hand or give some $E=mc^2$ for some disease. So generally there is a confusion regarding the subject matter of $E=mc^2$. So it is made clear it doesn't deal with the prediction of future, it doesn't deal with miraculous powers, it doesn't deal with palmistry, it doesn't deal with astrology, it deals with $E=mc^2$, $E=mc^2$. So never go and ask a palmist what will be my future condition. He will say you are

without past, present or future. That is the only answer he gives. What is past, what is future?

So content-wise it has got the name

Then last is the word

I have given different meanings to the word but the essential meaning is 'the destroyer of sorrow,' or sorrow, . This meaning is derived from the word . I have given you different meaning for , , etc. One more meaning I will give, even by different s. Ok, even though the word is one they derive in different ways. This is in the form of a itself. Why it is called ? There is a beautiful revealing the meaning of the word .

so the first part of the word is . means that which takes near to. means taking near. That is why it is called . Whenever they give the sacred thread that is called . Why it is called ? Because this , the student is taken near. Near to whom? is . So really the meaning of sacred thread ceremony is once that ceremony is performed the should leave the home and he has to go to the in . Only then it can be called . So what I want to say is the word means taking near. So also does the same job it seems. . Who is taken to whom? Taking near means there must be somebody who is taken near and to somebody it must be. In the case of ceremony is taken. And near whom? The . But here the takes the - - . So the takes the

misery, the miserable student. So misery is taken to whom? misery - the misery is taken to , misery. What type of misery it is? misery - which is free from all dualities, which is free from, misery, misery, misery, misery. So, misery means misery. misery means free from, misery means duality. So this misery takes the misery near the misery. This is the meaning of the portion misery.

Then what is next part? misery is there in misery. That meaning is given in the next line misery . By way of uniting the misery and misery what does the misery do? misery - destroys. Destroys what? misery - ignorance. So it destroys the ignorance which created a division between misery and misery. So by way of pointing out the unity between misery and misery, the misery destroys the ignorance. What type of ignorance? Ignorance which

divides **ignorance** and **knowledge**. Does it destroy only ignorance? No, not only that, - anything that is born out of ignorance also is destroyed. **Knowledge** means **wisdom**. So, **wisdom** **destroys** **ignorance** **and** **knowledge** **also**. In fact, that is more important. What is it that is born out of **ignorance**? All problems, generally known as **problems**, are born out of **ignorance**. Therefore, **knowledge** means **wisdom**. So it destroys ignorance and ignorance born **knowledge** also. Because **knowledge** **is** born out of ignorance, **knowledge** **is** born out of ignorance, **knowledge** **is** born out of ignorance and **knowledge** **is** born out of ignorance in the form of **knowledge**-**knowledge** is born out of ignorance and because of **knowledge**, **knowledge** -**knowledge** is born out of ignorance and because of that again **knowledge** **is** born of ignorance. So ignorance creates **knowledge** **and**, **knowledge**, **knowledge**, **knowledge**-**knowledge**, **knowledge** **and** **knowledge** -**knowledge**. This group of seven is called **knowledge**. The root of all them is **knowledge**. And the **knowledge** destroys **knowledge** and also the

seven-fold सूत्राणां born out of this सूत्राणां. So, सूत्राणां सूत्राणां . Therefore, since it is the destroyer of सूत्राणां therefore, it is called सूत्राणां. So according to the derivation the final meaning of सूत्राणां is सूत्राणां means that which unites सूत्राणां and सूत्राणां, सूत्राणां means that which destroys सूत्राणां. Therefore, the final meaning is 'that which unites सूत्राणां and सूत्राणां and thus destroys the सूत्राणां' is called सूत्राणां. But here also a beautiful subtle point is worth noting. That the word सूत्राणां itself or सूत्राणां for that matter, will take सूत्राणां itself is used in two different meanings

- i) The very text itself – the words and sentences themselves is called सूत्राणां. The सूत्राणां सूत्राणां also is called सूत्राणां. So whenever you read सूत्राणां, what do you read? The सूत्राणां सूत्राणां you read.
- ii) By the analysis of the सूत्राणां. सूत्राणां is the one which you read, which you hear, which you do सूत्राणां, सूत्राणां, and after the analysis of the सूत्राणां

is **शब्द** and **अर्थ** is **वार्ता**. Isn't it? **शब्द** is **वार्ता**, it is a means and **अर्थ** is the **वार्ता**, the knowledge, the end. When you say the word **शब्द** it refers to what is the question. We say it refers to both.

So the word **शब्द** connotes the **वार्ता** also, the **वार्ता** also which is **वार्ता** and whenever we enquire, we are enquiring into **वार्ता**, the **वार्ता** **वार्ता** alone and out of the enquiry when we get the knowledge that knowledge is also called **वार्ता**. So we study for **वार्ता**. We study **वार्ता** to get **वार्ता** **वार्ता** **वार्ता**.

Now if both the meanings are there, **शब्द** means the sound, the **वार्ता** also and the **वार्ता** **वार्ता** also. Then the question comes, which is primary meaning and which is secondary meaning? If two meanings are there then only one should be main, you cannot have more than one main meaning. Therefore, which meaning is the primary meaning of the word

Does it refer to the knowledge or does it refer to the sound or the words? Which is the primary meaning of the word **knowledge**? Is it the **knowledge** word that is the primary meaning of the word **knowledge**? Or is it the knowledge born out of the **knowledge** which is the primary meaning? Knowledge or word? So we conclude the knowledge alone is the primary meaning of the word **knowledge**. The text is really not **knowledge**, but out of the study of the text if we get a knowledge, that knowledge is called **knowledge**. The text itself is not **knowledge**, that is only secondary meaning. Out of the study of what knowledge happens in the mind that is called the primary meaning of the **knowledge**. Why? Why do you say that is the primary meaning? Why can't you say the text is the primary meaning? Knowledge is by extension it is. So we say the knowledge is the primary meaning of the word **knowledge** because of the following

reasons. As we have said 知見 is the destroyer of 智慧. Now tell me does the 知見 destroys 智慧, the words and sentences remove the 智慧 or understanding of the words and sentences remove the 智慧? Which removes 智慧? In fact, if words can remove the 智慧, we need not attain the class. Because you know if you know the script you can actually go through the entire 經 and read it and even get it by heart also and you can daily chant all the 10 偈s five times even. If the 知見 destroys 智慧, the 知見 can liberate, then anybody can get liberation by 知見 . Therefore, 知見 cannot destroy 智慧. Therefore, it cannot be really called 智慧. Secondly it can be called 智慧. But the primary meaning of the word 智慧 is by the analysis of the 知見 what knowledge comes like 知見 智慧, I have no limitations, I have no wants, I have no problems, 知見 智慧, 知見 智慧, 知見

to remember. Do you remember? One is and another is . And also is an , an belonging to .

And this is known as a commentary upon . It is nothing but an elucidation, throwing some more light upon the . So generally, there are certain where one will be commented upon by another . Now therefore, is called and is called . Why do we call so? Because in the itself, generally they divide it into two portions - and -. Generally, the - will be elaborating, commenting upon the -. In fact the definition of the itself, they say, - is a mixture of and ; meaning the summarized portion of the and means the elaborated portion of the . And this relationship is there between and .

Introduction is a portion and Introduction is Introduction. Therefore, many of the topics are nothing but the elaboration of the Introduction portion alone. For example, in the Introduction two topics were introduced, if you remember.

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Introduction Introduction Introduction Introduction Introduction Introduction

So Introduction was talked about and Introduction consist of (now you know why I said I require students who have heard the Introduction s before. So other students might not remember. Why remember, they have not learnt therefore, no question of remembering.) In Introduction, they talked about Introduction and Introduction where mentioned briefly and here, in the Introduction, that Introduction and Introduction portions will be dealt with a little more elaborately, detailedly.

When the respective portions come I will point out which belongs to which

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Introduction

portion of the `main` etc. And in `main` we saw two `main`s were pointed out `main` `main` and `main` `main`, these two `main`s are clearly discussed in the `main`. What is `main` `main`, who goes through `main` `main`, what is `main` `main`, and who goes through `main` `main`, so these details are given which we can call as an elaboration of `main`. That is one topic. I will just give you the gist of topics. And the `main` portion also was hinted in the `main` but elaborately was not dealt.

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 this is just before 00000000 00000, you can
 easily remember. So just before 00000 0
 one 0000000 is devoted to 000000. But we
 find in 00000000000000 two full chapters are
 devoted to 000000000000. 00000 or 0000000000
 000000 is discussed in the second and
 third chapters. So first chapter we get
 00 000 0000 and 00000 0000 topic and the
 second and third chapters the 000000 is

elaborated, especially **परिचय** or **परिचय** **परिचय**. So this also comes under which **परिचय** - **परिचय** or **परिचय**? **परिचय** also comes under **परिचय** remember. Then from the fourth chapter onwards the **परिचय** is given through **परिचय** discussion which refers to **परिचय**. **परिचय** is discussed in 4th the chapter as well as in the 6th chapter, in fact, that alone is the most popular one. In the 4th the discussion is through **परिचय** and in the 6th we get the discussion in the form of the **परिचय**, which is a well-known expression for **परिचय**. **परिचय** is named as **परिचय**. In fact, they say whenever they do **परिचय** they say that **परिचय** indicates **परिचय**. So may you become **परिचय**, **परिचय** may you become. That is the **परिचय**. People think that it is something else.

In the 5th chapter, **परिचय** **परिचय** is dealt with, which was also hinted in

as the first chapter is discussed in the first chapter, in the second and third chapter is discussed, in fourth chapter through the , in the fifth chapter and in the sixth chapter. This is the pattern of . So that you know what are you looking for. So at least for the first three chapters will not come because and and all those things. Now the next question is then why do you call it . Why this name came? In

Thus the was given in two s in but that has been put in one whole section.

Thus we find , the first chapter, in the second and third chapter is discussed, in fourth chapter through the , in the fifth chapter and in the sixth chapter. This is the pattern of . So that you know what are you looking for. So at least for the first three chapters will not come because and and all those things. Now the next question is then why do you call it . Why this name came? In

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questions and all these are answered in six different chapters and therefore it is संस्कृत संस्कृत . That which is revealed through संस्कृत form. But the teacher is one only. You should not think six students, six questions, therefore six teachers. No.

The teacher is one only. So this is the background of the name also.

संस्कृत

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And like any other this also begins with a संस्कृत and here we need not see the संस्कृत because this is संस्कृत संस्कृत, संस्कृत संस्कृत संस्कृत , whose meaning we have already seen. But the essence of संस्कृत is what? My संस्कृत , my physical and subtle body must function in a fitting manner so that I can absorb the teaching. That is the

essence of **essence**. So, **essence** **essence** **essence** **essence** **essence**. Let my physical and subtle body gain the fitness **essence**, to receive the wisdom. Because as we generally know that even if the content is very good maybe milk but if the container is not properly cleaned the milk may not be available as milk, it will get in modified form. That is what happens. The wisdom also when it doesn't come to a proper **essence** by the time the student understands it ends up in wisdom or some other thing. So similarly, the best seed also if it is not sown in a properly prepared land even the best seed will fail. So here also even if the **essence** itself is the best seed it cannot sprout forth into **essence**, **essence** fruit might not come if I don't have the preparedness. And therefore through this prayer the preparedness, is asked for. This is the **essence**. After the **essence** the actual text is going to begin and I don't want

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to go into □□□□□□□□ details. We will now go to the text proper.

ਸ਼ਿਸ਼ੂਆਂ ਨੂੰ ਸਿਖਾਉਣਾ ਹੈ

ਸ਼ਿਸ਼ੂਆਂ ਨੂੰ ਸਿਖਾਉਣਾ ਹੈ

ਸ਼ਿਸ਼ੂਆਂ ਨੂੰ ਸਿਖਾਉਣਾ ਹੈ

Verse No. 1.1

ਸ਼ਿਸ਼ੂਆਂ ਨੂੰ ਸਿਖਾਉਣਾ ਹੈ

ਸ਼ਿਸ਼ੂਆਂ ਨੂੰ ਸਿਖਾਉਣਾ ਹੈ

ਸ਼ਿਸ਼ੂਆਂ ਨੂੰ ਸਿਖਾਉਣਾ ਹੈ

ਸ਼ਿਸ਼ੂਆਂ ਨੂੰ ਸਿਖਾਉਣਾ ਹੈ

The first two ਸ਼ਿਸ਼ੂਆਂ s happens to be introduction by way of bringing the teacher and student together. Because we have seen in any ਸ਼ਿਸ਼ੂਆਂ teaching, the teaching has never begun directly and immediately, always some initial portion is devoted to in bringing the student and teacher together. In the ਸ਼ਿਸ਼ੂਆਂ also, in the entire first chapter there was no teaching, it was bringing ਸ਼ਿਸ਼ੂਆਂ and ਸ਼ਿਸ਼ੂਆਂ together in a student-teacher relationship. Because ਸ਼ਿਸ਼ੂਆਂ and ਸ਼ਿਸ਼ੂਆਂ were together before also but they were together as ਸ਼ਿਸ਼ੂਆਂ ਸ਼ਿਸ਼ੂਆਂ ਸ਼ਿਸ਼ੂਆਂ ਸ਼ਿਸ਼ੂਆਂ ਸ਼ਿਸ਼ੂਆਂ ਸ਼ਿਸ਼ੂਆਂ ਸ਼ਿਸ਼ੂਆਂ ਸ਼ਿਸ਼ੂਆਂ. So that way they have to be brought and this will be done in various methods. It can be in the form of a story as we get in ਸ਼ਿਸ਼ੂਆਂ or we get in ਸ਼ਿਸ਼ੂਆਂ, very elaborate story about how father performed and he cursed the son and

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went to all are story meant for bringing the teacher and the student. similarly, here also it is given in the form of a story like or a previous incident and the purpose is to bring the student and the teacher together. And through this method so many things are conveyed that we should remember. One thing is that should be studied always from a teacher. So that is one main idea.

በጣም በሚታዩ የፋይናንስ ስርዓት አካላት ዘርፍ ሲሆን በተለይ
የፋይናንስ ቢሮች እና የፋይናንስ ክፍሎች በጥቅምት 0-0-00 ዓ

Whether the translation is available,
whether the commentaries are
available that is all immaterial.
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□□□□□□□□□□. That is one thing.

Then the second thing is the 聖賢 is highlighted. No 聖賢 is great by himself. He is now 聖賢 because he was 聖賢 full stop. Nobody is great, no 聖賢 plays a unique role because people always in our tradition the greatness of an 聖賢 is not in fresh contribution but only in the retention of the tradition. In

ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ

all other branches of science the greatness of a person is in fresh contribution. That scientist is great if he has given something which other people have not given. If you tell something new then you are great. But in our tradition, if any of the ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ has said something other than the tradition he is disqualified. This is a very important difference between all other field of knowledge and ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ. In all other field of knowledge new methodology, new teaching is a plus point but in spiritual field new methodology, new method of teaching is a minus point. That is why when some people try to say that ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ, ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ have paved a new path, when they say that they forget that it is not the glorification of those people, they become disqualified from the tradition. If you have to include them in the tradition only way is we should say that they have not contributed anything new, they have been only one of the links in the

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perpetuation of the tradition. Similarly,
 ॐ नमो भगवते वासुदेवाय is great not because he said
 something other than ॐ नमो शिवाय but he said
 what ॐ नमो श्री गणेशाय himself said but in an
 elaborate or in a different manner. So
 no new topic, no new method also,
 ऋषिः-तपोविद्वत्पूजा विद्यायां यथाशक्त्या ।
 ततो ज्ञानेन साक्षात्कृत्यैवेति चेन्न ।
 ऋषिरिति तेनाहम्भित्तमात्मनि निश्चिनत्येवं हि ।
 ततो ज्ञात्वैतच्छब्दाद्भासाद्यन्तराम्बुजेषु ।
 स एतावतीत्यादिभिर्लक्षणैस्तस्मान्नृणां च ।
 तत्रैकाग्र्येण ह्यथर्वणेन पञ्चाङ्गेन वै ।
 आचार्य इत्येतच्च शास्त्रेण स्फुरति प्रदीप्तम् ॥

that is the only method. And
the teaching also is only one - you are
ॐ नमो भगवते वासुदेवाय . After sometime you are
teaching will not change. And therefore
आचार्य इत्येतच्च शास्त्रेण , the glory of the ॐ नमो भगवते वासुदेवाय is
hinted, the necessity of the teacher is
hinted and sometime indirectly the
qualifications necessary also will be
hinted. As we saw in we find how ॐ नमो
has got ॐ नमो भगवते वासुदेवाय , how ॐ नमो
has got ॐ नमो भगवते वासुदेवाय etc., was indicated through the story.
said I don't want anything.

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So thus through the story the is hinted.
And in □□□□ also first chapter he said

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I don't want he said. So there also it is hinted that 曹操 is not interested in victory or kingdom or anything. 曹孟德 is hinted. In 第一回 曹操煮酒论英雄 曹操曰：「操虽不才，今当先破吕布。」

□□□□□□□□ it was said, indicating his qualification. So thus through the story qualifications will be highlighted both □□□□s and □□□□s, through the story the glory of the tradition will be hinted and through the story the necessity of a teacher will be hinted. Here also the two □□□□s are going to point out all these things.

And here we find six students are introduced in the first `00000000`. Six students twelve names are there. Each student has two-two names, because we know everyone has got two names. So therefore, we have to take each pair as one-one student. So, `00 00000000` together is one name, `000000` or `00000000` is the second student, `00000000` or `00000000` is the third student, `00000000` or `00000000` is the 4th student, `000000` or `000000 00` is the

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fifth student, ○○○○○○ or ○○○○○○○○○ is the sixth student. And two-two names are given, one is the original name and the other is to show his ○○○○○○○○○. Like here also they add one name to the right hand side or to the left hand side. One will be the father's or grandfather's name or the ○○○○○ name is given to indicate that this person belongs to a nobel family. Why do we talk about parents? Because the purpose is once the parentage is known then we can easily guess what type of the child he will be. That is why invariably they used to ask who are the parents, who are the grandparents etc. And here those names are also given to show that they are all great people belonging to great families indicating they have had proper the ○○○○○○○ s. Because remember before coming to ○○○○○○○, a person goes through ○○○○○○○ s. First listening to ○○○○○○○ itself is a wonderful ○○○○○○○. We get faith in the ○○○ s and ○○○○○○○○○ and each one of them certain ○○○○○○○ is done to create a ○○○○○○○ in the ○○○. And if it is not

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there, he will look up on 曹操 also as one of the textbook written by one of the authors at some time in the history. Therefore, the 曹操's are all there to create 曹操 in the 曹操. So if the parentage is beautiful he would have created 曹操 towards 曹操's, otherwise just by seeing them only one gets angry. So, 曹操 towards 曹操's. Respect to 曹操 is respect to 曹操. So a respect to a 曹操 is respect to 曹操. All these things have to be created in the beginning itself and that is all there in these people that is hinted here. So 曹操 is the name, 曹操 refers to his 曹操. 曹操 曹操 - a great 曹操's son he is. And similarly, 曹操 is the name, 曹操 is the son of 曹操 曹操 . So 曹操 must have been a famous person, famous 曹操. Here it is not the emperor. Thus famous 曹操's son. And the very word 曹操 shows what is his only aim in life. 曹操 alone he wants. And similarly, 曹操 is the name, 曹操 refers to the 曹操, 曹操. 曹操 is

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a famous person, in that family he comes. Then person is the name, person refers to that person. person. He is the son of a great person. person. person again refers to , person's family he belongs to. And person is his name. And person is another name, person refers to his parentage. person. So person also must have been a famous person of those days. Thus all these people are basically persons, have faith in the persons, they have been properly brought up and therefore they have the necessary qualifications. And the person itself particularly adds, not only they have wonderful persons from the parentage itself, they themselves where doing a lot of person. That is said in the next portion. person person. So if the students themselves are person then why should they come at all? person means person. So therefore, person comes here. person should be understood as person person. They want to know person but now they are established in

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□□□□□□ □□□□□□. They are coming for higher study. That is said here. The exact meaning and other details we will see in the next class.

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The begins by introducing the 𐤀𐤃𐤁𐤏 and 𐤀𐤃𐤁𐤏𐤕 to point out the importance of the 𐤀𐤃𐤁𐤏, to point out that the tradition has been beginningless. This particular introduction is given as in other 𐤀𐤃𐤁𐤏𐤕 s. The names of six students have been enumerated in the beginning and these people are said to be qualified students. And by mentioning the qualifications of the students here the is indirectly teaching the qualifications necessary for all students. What type of students they were? We were seeing in the last class, 𐤀𐤃𐤁𐤏 𐤀𐤃𐤁𐤏𐤕𐤕𐤕𐤕𐤕. And here the meaning of the word 𐤀𐤃𐤁𐤏𐤕 is 𐤀𐤃𐤁𐤏𐤕 𐤀𐤃𐤁𐤏𐤕 or 𐤀𐤃𐤁𐤏 𐤀𐤃𐤁𐤏𐤕. So 𐤀𐤃𐤁𐤏 𐤀𐤃𐤁𐤏𐤕𐤕𐤕𐤕𐤕 they

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were all committed to the **संन्यास** of **संन्यास**. **संन्यास** **संन्यास** in any form, in the form of an **संन्यासि** or in the form of the **संन्यास** itself or even in the form of **संन्यासि** or in the form of **संन्यास** they were all committed to **संन्यास** **संन्यास** **संन्यास**. And that means they are already gone through **संन्यास** and they had acquired **संन्यास**, the purification of the mind and they have gone through **संन्यास** and they have got a **संन्यास** also. In short, they are **संन्यास** **संन्यास**. That is indicated by the word **सं** **संन्यास**. And not only they were **संन्यास**s, it is not that they have been doing **संन्यास** for a short while, they have been **संन्यास**, they are established in **संन्यास** **संन्यास**. Here also **संन्यास** means **संन्यास** . **संन्यास** **संन्यास** which **सं** **सं** points out in the **संन्यास** as **संन्यास** **संन्यास**, **संन्यास** **संन्यास** etc. It means they had been practicing **संन्यास** for sufficiently long time and therefore they are **संन्यास**. This is according to **सं** **संन्यास**'s commentary. But another commentator takes the word **संन्यास** as **सं** itself. So he says

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संस्कृत means संस्कृत they are committed to the study of संस्कृत, the scriptures and also संस्कृत, संस्कृत. So that means they are संस्कृत संस्कृत, संस्कृत is not new to them, they have been following a Vedic way of life, which indicates that they have got sufficient संस्कृत संस्कृत etc., in the संस्कृत. So this is a plus point. When a person directly studies the संस्कृत what happens is he is learning the संस्कृत directly in the form of संस्कृत. Therefore, the initial part of the study is wasted because it takes some time to develop संस्कृत itself in the संस्कृत. Initially, I approach the संस्कृत only in the form of a book, I don't have संस्कृत, reverence in the संस्कृत. Therefore, initially when I study संस्कृत I find that I don't have faith in the statement. But if a person has followed संस्कृत of the संस्कृत and later संस्कृत of the संस्कृत already has developed संस्कृत in the संस्कृत, therefore when he comes to the संस्कृत portion he need not separately spend time to develop संस्कृत. And here also the student have

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already gone through ਸ਼ਿਸ਼ੂ and
ਸ਼ਿਸ਼ੂ therefore, they know what
attitude they should have towards the
ਸ਼ਿਸ਼ੂ. ਸ਼ਿਸ਼ੂ ਸ਼ਿਸ਼ੂ is strong enough.
That is also indicated by the second
interpretation ਸ਼ਿਸ਼ੂ, ਸ਼ਿਸ਼ੂ. Ok.
What is the purpose of their visit to the
teacher? That is clearly said ਸ਼ਿਸ਼ੂ ਸ਼ਿਸ਼ੂ
ਸ਼ਿਸ਼ੂ - they were all uniformly
seeking ਸ਼ਿਸ਼ੂ. That means what?
They have understood that by ਸ਼ਿਸ਼ੂ
ਸ਼ਿਸ਼ੂ by ਸ਼ਿਸ਼ੂ ਸ਼ਿਸ਼ੂ ਸ਼ਿਸ਼ੂ is not
possible they have understood. The
limitation of ਸ਼ਿਸ਼ੂ ਸ਼ਿਸ਼ੂ ਸ਼ਿਸ਼ੂ they had
understood, that is why they came to
ਸ਼ਿਸ਼ੂ or ਸ਼ਿਸ਼ੂ. If by
ਸ਼ਿਸ਼ੂ and ਸ਼ਿਸ਼ੂ ਸ਼ਿਸ਼ੂ themselves
if they had attained ਸ਼ਿਸ਼ੂ, if they had
attained what they wanted there
afterwards they would not have
travelled further. The very fact that they
are coming to ਸ਼ਿਸ਼ੂ shows they
have not been satisfied by ਸ਼ਿਸ਼ੂ.
When do you go to another shop? If in
the first shop itself you have got a
satisfactory material there you are

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going to purchase and go back home. In the hot summer months who will travel from place to place. If I leave one shop and go to another shop it shows the first shop has not been able to satisfy me. Similarly, 商店 has not been able to satisfy them even 商店, 商店 has not been able to satisfy them, therefore, 商店.

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 ○○○○○○ ○○○○○○○○○○○○○. Because they had
 heard in ○○○○○○○○○○○○○○ ○ ○ ○○○○○○○○○○○○○○ ○
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teacher perhaps he must be living on
fruits. That might be the reason, whatever it
is. - they approached.
They did not call him to them but they
went there
And we should make
sure that is qualified to give
them the teaching because when we
read the qualification of the student
themselves they seem to be such a
great one, because etc. So if students themselves are such
a great ones that teacher must be
definitely greater and therefore the
gives a beautiful adjective. What type
of ? - he is
not an ordinary person .
means what? I have talked
about the as the sixfold wealth etc.,
and means the one who possesses
the sixfold wealth. In fact, the one who
possesses all wealth. I don't want to go
to those details, you can recollect. And
that means here the has got all the

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☐ ☐☐☐☐ ☐-☐☐ ☐ Go with humility, go with reverence, go and prostrate and ask question with humility and serve the teacher. And remember when we say serving the teacher it is not serving the teacher as a person, there teacher represents ☐☐☐☐☐☐☐☐☐. Therefore, it is all to develop reverence in the ☐☐☐☐☐☐☐☐ alone. Teacher as a person is as perishable as any other person. When we serve the teacher remember we are serving the *teaching*, the ☐☐☐☐☐☐☐☐☐. So ☐☐☐ ☐ is as good as ☐☐☐☐☐☐☐ ☐☐☐. That is said in ☐☐☐☐☐☐☐☐.

And in what is said?

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students how did they approach?

ආයුර්වේද ආයුර්වේද - with some offerings they approached. Therefore, they were not approaching him as a person but they were approaching him as though approaching the Lord in the temple.

ආයුර්වේද ආයුර්වේද ආයුර්වේද ආයුර්වේද ආයුර්වේද

To these three places one should not go with empty hand. ආයුර්වේද means empty hand. So with empty hand one should not go to three places. ආයුර්වේද - the king, ආයුර්වේද - the Lord, ආයුර්වේද - the ආයුර්වේද, the ආයුර්වේද. Anyway ආයුර්වේද ආයුර්වේද. And with what motive they went? With the hope that ආයුර්වේද

ආයුර්වේද - that ආයුර්වේද ආයුර්වේද ,this ආයුර්වේද will be able to teach us everything. This is within inverted commas. This is the thinking of the six disciples. So thinking that “this ආයුර්වේද ආයුර්වේද will not disappoint us, he will be able to answer all questions” with this hope they approached ආයුර්වේද with proper attitude. Therefore, indirectly the ආයුර්වේද ආයුර්වේද also has been taught - how to

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approach the teacher. Thus qualifications mentioned and methodology of approach mentioned, all these are indicated. Ok. Continuing;

Verse No. 1.2

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So you have to imagine that these six students went, reached □□□□□□□□ and they must have all done □□□□□□□□ □ □□□□□□□ and they must be waiting there and looking at the face and the approach itself □□□□□□□□ must have understood that they are all seekers of knowledge. By seeing itself one can understand. You can always see. And what □□□□□□□□ do? He says all of you stay in the □□□□□□□ for one year. So this is the essence of this □□□□□□□□. All of you stay for one year and after one year you will be allowed to ask question. And even then I won't guarantee that I will answer them, if I know I will answer. Imagine nowadays when everybody comes with a watch and with a limited time. So in those days how it was, he asked them to stay

for some time and said after some time alone I will teach. Often you will find in our scriptures and all it is mentioned. Teacher always hesitated to give the knowledge to the students. The reason was manifold.

The first thing is the teacher has to know how far sincere the student is. If the student is very casual then if the teacher ask him to come the next day he will not come. Many people say that they have a question to ask but won't turn up. So always to find out whether it is a serious question or not the best method is even though the teacher might know the answer, to find out the sincerity he will say come tomorrow etc. Because unless the sincerity is there the teaching will not go home and therefore the teachers used to test by making them come again and again and not only that in the □□□□□□ they had to do manual work and all and sometimes food was not properly given, all kinds of tests, sometimes even very

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tough test were done to find out sincerity. If for him संकल्प is the only thing he will be ready to undergo any amount of difficulties for that. So this is one purpose why the teacher always postponed.

And the second purpose is the teacher has to know whether the student is qualified. If to an unqualified student it is given it might not be understood not only it might not be understood, it may be even misunderstood which is still worse, which श्री श्री tells in the third chapter

॥ संस्कृतभाषायां संस्कृतभाषायां संस्कृतभाषायां ॥ ॥
॥ श्री श्री ॥ And therefore teacher wanted to know whether the student is qualified,

And the third reason is if it all the student is lacking certain qualifications, for some people may be weak, for some people is strong संस्कृत will be less, intelligence is not there unfortunately संस्कृत requires a very sharp intellect unlike संस्कृत s. For संस्कृत s

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no □□□□□□ is required. In fact, it should not be there, because if you are very intelligent and you read □□□□□□s lot of problems will come. So for □□□□□□□□ lot of intelligence is necessary, some people may lack that sharpness of the □□□□□□.

□□□□□□□□ □ □□□□□□□□ □ □-□-□□ □ it may be missing. For some people □□□□ may be missing, some people □□□□□□□□ may be missing. So during that gap the teacher can help the student, fill up those gaps and make him well qualified student.

So what all benefits? So sincerity can be found out, whether the students qualified can be found out and if anything is missing that can be filled up.

And lastly another reason also is there. A rapport, a proper understanding between the teacher and the student has to be created. Only then communication takes place. When a student attends a fresh class and when the teachers face is totally unknown, there is no familiarity at all, initially

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sometime he will not be listening to the talk at all, a few minutes at least, at least half of the class will go to get the rapport. And once there is some kind of familiarity, now you forget the personality and you enter into the subject matter. Otherwise initially that rapport is not created. Therefore, during that one year that loving relationship is created, the student knows that this person is like my father, even though I had left home, I am missing my mother and father, this person can be trusted and he is like my mother and father - that loving relationship is struck and that also will be conducive for the teaching to take place. Thus because of all these reasons, generally what they do is they say remain here for some time and many people in between go also. You can see. Because in our □□□□□□ it all happens, that some boy came and asked at the end of the course can we produce □□□□□□? So he had an idea that any *Vedantic* course or □□□□□□□□ means producing something, it is

miraculous powers and

and he

expected to get after the study of scriptures. I said 'No'. Next day he left. So therefore in the meantime the student also can know what he is in for and if the student expect something else the teacher can say you won't get those things. What we are in for is purely wisdom and nothing else. Thus here also Jesus is going to say the same thing. What means what? Jesus, Jesus, Jesus means what? Jesus, Jesus, Jesus does not mean bearded person and all. So not that dress. Jesus means Jesus, Jesus Jesus Jesus Jesus. Jesus means what? Jesus, all those six disciples he said. What did he say? Jesus Jesus. You should live in this Jesus for one year, one year. Ok, that will be very nice because many people think that it is nice picnic, nice holiday resort, we can happily stay. So therefore when Jesus said whether teaching is there or not and definitely in those days Jesus must be all beautiful with wonderful trees and all and the river

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You should not be आनंद . If you are a आनंद you should not be, you cannot be आनंद. Comfort and knowledge generally don't go together. Therefore, you must be ready. Even research people, why आनंद alone, even in the scientific field research people they go from place to place in search of manuscripts and other things and they don't eat, they work day and night, they have to give up comfort only then they can come up in that field. And therefore आनंद means giving up all comforts; the life of a student. And आनंद following all disciplines. And आनंद. आनंद means what? Maintaining your आनंद in the आनंद and आनंद. At no moment you should doubt the motive of the teacher because the teacher may ask the student to clean the आनंद. Then the student can think, 'so teacher thought that six people are available therefore, no servants are necessary.' So you may tend to doubt a teacher because what is our mind, how do you judge other

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people? Whatever be our mind that alone we attribute to others also. Our mind is always business mind, therefore we think that the teacher also like that. No, we should have infinite पुण्यपुण्य in the teacher, that if he ask me to do something there must be some purpose, meaning in that. That is called पुण्य पुण्य and पुण्यपुण्य पुण्यपुण्य. That is indicated by the world पुण्यपुण्य. That is why they tell a story that one student was staying with a teacher and suddenly one night the teacher told the student to get out. The student got out and he didn't know what to do because he has renounced the home and everything and the only shelter was this पुण्यपुण्य and he has no other place to go and he was miserable and two three days he just slept somewhere and he ate food whatever is available and he thought the people are like that, I thought my पुण्यपुण्य will be at least sane, he will be truly loving but I never thought my पुण्यपुण्य also will be fickle minded like other people, even without thinking at

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

the midnight he is sending me out. He was judging the ॐ like that and after a week or so the very same ॐ send the ॐ s to call that student and admitted back into the ॐ. Then he asked why did you send me like that? Then he said it seems you have renounced the home but you have been slowly developing attachment with the ॐ as though it is another home again. Therefore what has happened is you have shifted your attachment from one type of building to another type of building. You are trying to find security in the ॐ. The purpose of the Vedantic teacher is not to create security anywhere else, the student or anyone should find the security in himself. ॐ means not depending on anything external. And when the teacher kicked out the student, student got out of that attachment also and then he said you enter back the ॐ. Therefore, the treatment appeared to be a rude treatment but detachment can come only when we go through

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such situations. Thus teacher may sometime even do like that but always the purpose is what? Positive only. Therefore, here also he says संस्कृत संस्कृत संस्कृत. संस्कृत you have to add. संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत. And there afterwards . And after one year you can ask questions संस्कृत संस्कृत as you like, whatever spiritual questions you want you can ask. The teacher says this because he knows the students are all spiritual students, therefore he says संस्कृत . And even if you ask questions what is my attitude? संस्कृत संस्कृत संस्कृत संस्कृत - if I know the answer संस्कृत संस्कृत संस्कृत संस्कृत - then I will answer all the questions. Ok. But when you read this a doubt may come. So the teacher himself is dilemma. So the teacher himself is not sure about himself. So he himself seems to be a संस्कृत, otherwise why should he say संस्कृत संस्कृत संस्कृत संस्कृत. Therefore, संस्कृत संस्कृत writes in his commentary 'this is not to show that teacher is doubtful. This is only to show the humility of the teacher.'

Teacher is cent percent sure that I can

answer all questions on . He

doesn't have any doubt because he is . How can he not know things. Still he says if I know I will teach only to show that the humility that I don't want to claim that I know everything.

means . means what? , . Or , I am not a . should be connected with , - this were the words of . Continuing;

Verse No. 1.3 means afterwards. Afterwards means after what? So you have to add , after one year. Here we talk next moment but there in the original story , after one year of a life of , and . After finding that the students were fit enough for questions, they were

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□□□□□□□□, □□□□□□□□ allowed the students to ask the question. All this you have to supply.

So one year was over, teacher found the students to be fit and the students approached him and they are going to ask the question. Now the first student is coming up. Who is he? □□□□□□ □□□□□□□□. So in the list the sixth one. In the first □□□□□□□□ six students were talked about and in the reverse order the questions are going to be asked. The sixth student will ask the first question, fifth will be the second, fourth will be the third, third will be fourth, second will be fifth, and first will be last. So that way the questions are going to be asked. □□ □□□□□□ □□□□□□□□□□. They are not two students, remember. □□□□□□□□ alias as they say, □□□□□□□□ otherwise known as □□□□□□□□□□ □□□□□□□□. □□□□□□□□ means after approaching. Because it is said that when you ask, you should read □□□ □□□ □□ and some other □□□□□□□□ s how you should treat a teacher, my god! If you see it

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seems we cannot do it. So when he walks you should walk behind and how you should talk, all those restrictions are mentioned not that standing far away like in the house she will be in the kitchen and he will be in the front therefore it should not be talked loudly from distance, he has to go nearby and there afterwards with proper attitude he should ask. And therefore he says संस्कृत संस्कृत - he went near the teacher. संस्कृत - he asked. Now comes the first question. So you should remember the six questions. The first question is: संस्कृत. So first he addresses the teacher as संस्कृत, Oh Lord! Again indicating his reverence to the teacher. संस्कृत संस्कृत संस्कृत संस्कृत - from what source are all these संस्कृत, संस्कृत means living beings, संस्कृत. संस्कृत means संस्कृत संस्कृत, from which cause do all these living beings संस्कृत - come up, originate. So in short, what is the origin of species as they say, so what is the origin of all living beings? In short, the question is regarding संस्कृत. How does

ਸ਼੍ਰੀਮਦ੍ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ

ਪੰਨਾ ੧੦੦, ਸ਼੍ਰੀਮਦ੍ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ

the creation of all living beings takes place? ਸ੍ਰੀ ੧ ਸ੍ਰੀ . ਸ੍ਰੀ should be converted into ਸ੍ਰੀ . ਸ੍ਰੀ are just for emphasis, no special meaning for them. ਸ਼੍ਰੀਮਦ੍ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ . So when he says ਸ਼੍ਰੀਮਦ੍, he must be referring to all the ਸ਼੍ਰੀਮਦ੍ ਸ. Therefore, right from ਸ੍ਰੀ ਸ onwards up to a tree ਸ਼੍ਰੀਮਦ੍ਗੁਰੂਗ੍ਰੰਥਸਾਹਿਬ ਸ ਸ਼੍ਰੀਮਦ੍ . ਸ਼੍ਰੀਮਦ੍ indicates with an inverted commas. ਸ਼੍ਰੀਮਦ੍ ਗੁਰੂਗ੍ਰੰਥਸਾਹਿਬ ਸ਼੍ਰੀਮਦ੍ਗੁਰੂਗ੍ਰੰਥਸਾਹਿਬ, thus he asked. This is the question. Now the teacher has to answer. Continuing;

Verse No. 1.4

ਸ਼੍ਰੀਮਦ੍ ਗੁਰੂਗ੍ਰੰਥਸਾਹਿਬ ਸ਼੍ਰੀਮਦ੍ ਗੁਰੂਗ੍ਰੰਥਸਾਹਿਬ ਸ਼੍ਰੀਮਦ੍ ਗੁਰੂਗ੍ਰੰਥਸਾਹਿਬ ਸ਼੍ਰੀਮਦ੍ ਗੁਰੂਗ੍ਰੰਥਸਾਹਿਬ ਸ਼੍ਰੀਮਦ੍ ਗੁਰੂਗ੍ਰੰਥਸਾਹਿਬ ਸ਼੍ਰੀਮਦ੍ ਗੁਰੂਗ੍ਰੰਥਸਾਹਿਬ ਸ਼੍ਰੀਮਦ੍ ਗੁਰੂਗ੍ਰੰਥਸਾਹਿਬ ਸ਼੍ਰੀਮਦ੍ ਗੁਰੂਗ੍ਰੰਥਸਾਹਿਬ ਸ਼੍ਰੀਮਦ੍ ਗੁਰੂਗ੍ਰੰਥਸਾਹਿਬ ਸ਼੍ਰੀਮਦ੍ ਗੁਰੂਗ੍ਰੰਥਸਾਹਿਬ

So in the the punctuation marks should be put properly. In some books punctuation may not be clear. So in the previous ਸ਼੍ਰੀਮਦ੍ਗੁਰੂਗ੍ਰੰਥਸਾਹਿਬ, “ਸ਼੍ਰੀਮਦ੍ ਗੁਰੂਗ੍ਰੰਥਸਾਹਿਬ ਸ਼੍ਰੀਮਦ੍ ਗੁਰੂਗ੍ਰੰਥਸਾਹਿਬ.” This is a statement of whom? The itself is making this statement. And after ਸ਼੍ਰੀਮਦ੍ਗੁਰੂਗ੍ਰੰਥਸਾਹਿਬ should be next sentence within inverted commas, these are the words of the student. Therefore, then . onwards should be

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within inverted commas. And here also, in this also “ ” fullstop. Then “ ” that is another sentence. Then “ ” is another sentence. Otherwise later when you read it appears as though one sentence. You can't imagine a sentence without punctuation. Therefore, up to is one sentence. Then is one sentence. So , this is the *Upanishadic* word, tells us the story. What does it say? that teacher answered the student . And here afterwards it is going to be the words of the teacher, he is going to talk about the creation now. Here afterwards the description of creation is going to come and for that he introduces the creator first. And here the creator is who is known as . And you should remember really speaking himself is created. sometimes known as , , , in this context

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therefore it will become clearer. Here just puts in a nutshell. So 太極圖, in 太極圖說 it will be described as 太極圖, 太極圖 is called 太極圖. 太極圖 creates 太極圖 out of his navel. 太極圖 is created and there afterwards 太極圖 does not directly create all beings, 太極圖 puts 太極圖 in charge of the creation of all other things. In 太極圖說 and all they give a long story. So 太極圖 came first and so he looked around, he didn't know anything, then he was asked to create, then 太極圖 says you are asking me to create 'I don't know how?', then it is said that 太極圖 taught 太極圖 how to create.

[illegible]

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

Earlier he was not having any interest. So then he developed an interest, that is said here. ॐ नमो भगवते वासुदेवाय means ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय - became desirous of creating this universe. Why? Because necessity is the mother of invention. So anything you create only when you feel the necessity of it. When it is very hot and you are not able to stand, you think of inventing a fan and then AC, everything. So ॐ नमो भगवते वासुदेवाय is the source behind ॐ नमो भगवते वासुदेवाय. ॐ नमो भगवते वासुदेवाय, ॐ नमो भगवते वासुदेवाय, . He knows desires work for. So ॐ नमो भगवते वासुदेवाय also knew about creation, desired to create, otherwise he would not have come and thereafter he created. So ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय. Indeed ॐ नमो भगवते वासुदेवाय is emphasis. And afterwards what did you do? ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय - there afterwards he performed the ॐ नमो भगवते वासुदेवाय. Because as I said he didn't know how to create. The details of the creation etc., he didn't know, therefore he did on ॐ नमो भगवते वासुदेवाय, ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय he meditated upon that Lord. And then what happened? That Lord gave him the knowledge. Therefore, in keeping

संसारोत्पत्तिः

संसारोत्पत्तिः

संसारोत्पत्तिः - from what source these
संसारोत्पत्तिः come into being. And not it is not
merely the source alone, he wants to
know in what order or in what manner
the creation comes out. This is the
question. And संसारोत्पत्तिः begins to answer
and here he is talking about the
creation from संसारोत्पत्तिः onwards.
Normally, in the creation begins from
संसारोत्पत्तिः itself and the general pattern is
from the संसारोत्पत्तिः s came and the संसारोत्पत्तिः
संसारोत्पत्तिः came, identified with the संसारोत्पत्तिः
संसारोत्पत्तिः संसारोत्पत्तिः संसारोत्पत्तिः comes to picture
that is the general pattern. But in this
from संसारोत्पत्तिः onwards alone संसारोत्पत्तिः is
discussed. And संसारोत्पत्तिः is here called
संसारोत्पत्तिः and here also संसारोत्पत्तिः otherwise
संसारोत्पत्तिः before creating the universe
does as we saw in संसारोत्पत्तिः संसारोत्पत्तिः.
संसारोत्पत्तिः संसारोत्पत्तिः संसारोत्पत्तिः संसारोत्पत्तिः संसारोत्पत्तिः संसारोत्पत्तिः
संसारोत्पत्तिः संसारोत्पत्तिः संसारोत्पत्तिः संसारोत्पत्तिः संसारोत्पत्तिः संसारोत्पत्तिः In
संसारोत्पत्तिः संसारोत्पत्तिः we saw but the only
difference is there in 'संसारोत्पत्तिः' संसारोत्पत्तिः means
संसारोत्पत्तिः संसारोत्पत्तिः संसारोत्पत्तिः, संसारोत्पत्तिः but here संसारोत्पत्तिः
means संसारोत्पत्तिः. That is the difference.
And just as there संसारोत्पत्तिः performed संसारोत्पत्तिः,

Visualization of the

Visualization of the

visualization here is called visualization and not only he remembers them, he remembers the previous creation also, remembering the previous creation or known as otherwise known as plans this creation and that is said here. Planning is ready, visualization is ready only now the contractor the workers have to come and as far as Lord is concerned workers are not necessary, afterwards the details are going to come. The will be taught in five stages, which alone I have written here in the form of , , and finally . This is how the entire section is going to proceed, because the question was - how do the come into being was the question and therefore finally ends in ,

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because the question was dealing with 万物. 万物 is the final stage of creation. The literary meaning of the word 万物 is living beings. 万物 means 万物, all living beings whether it is plants or animals or humans, they are generally called 万物. 万物 means 万物. And here the 万物 will be taught in a peculiar method and in mysterious method it will be said and not only that the pattern will not be like other 万物. Therefore, it may appear a little bit complicated. I will try to explain in the best way possible, perhaps you will have to go home and revise, because here 万物 is peculiar. But one point we should remember the question was about 万物. 万物 is 万物. 万物. The question was evidently about creation alone. The answer also is dealing with 万物 alone. Even though the question and answer are both dealing with the 万物, the importance of this section, the importance of this section is not in 万物. Though the question is about 万物 and answer is

आपका आकाश

आपका आकाश

about आकाश the stress is not in आकाश. How do you know? आप आकाश is there to help us. Now why we say in आकाश the आकाश is not there? Because by knowing आकाश आकाश. We don't get any आकाश out of it. It is purely of academic interest alone. There is no change going to be there in our life. And if आकाश topic is taught in the आकाश then आकाश will not be a आकाश. The very definition of आकाश is आकाश आकाश आकाश. It should be it आकाश. So by mere analysis of आकाश one is not going to get any आकाश. So therefore आप आकाश. And it is a great consolation because here the आकाश topic is so complicated but if it is unimportant then we can leave it saying out of syllabus. Then what is going to be the important topic here? While discussing the आकाश, incidentally, आकाश is dealing with आकाश consisting of आकाश and आकाश. And he clearly points out that those people who perform आप आकाश, they

किसी भी व्यक्ति को

किसी भी व्यक्ति को

will go through what **किसी**? **किसी** **किसी**. And they will attain what **किसी**? **किसी**. **किसी** **किसी** **किसी** **किसी** **किसी**. **किसी** **किसी** **किसी** **किसी** **किसी**. **किसी** **किसी** **किसी** **किसी** **किसी** through **किसी** **किसी** which we have seen in **किसी** therefore I will not spend lot of time in that. And **किसी** similarly those people who do **किसी** **किसी** **किसी** or even **किसी** **किसी** **किसी**, advanced **किसी** also those who do, for them what is the **किसी**? **किसी** **किसी** they go to **किसी**. Thus **किसी** leads to **किसी**, **किसी**-**किसी** mixture leads to **किसी** and these two together are called **किसी**. **किसी** and **किसी** together are called **किसी**. Ok. That is not discussed as the main topic because the question was dealing with **किसी** **किसी** but what **किसी** does is while answering **किसी** **किसी** question incidentally, he is incorporating, he is adding this additional point also that **किसी** leads to **किसी** and that **किसी** leads to **किसी**. Ok. Why should **किसी** be discussed? We are studying **किसी**, which is **किसी**. So the next question is why should **किसी** be discussed? If you say **किसी** **किसी** is **किसी**, why should

संस्कृत संस्कृत

संस्कृत संस्कृत

we discuss संस्कृत? What संस्कृत we get through संस्कृत? For this संस्कृत and all so beautifully they bring out this point. It is discussed for संस्कृत संस्कृत संस्कृत, to get detachment from them. How do you get detachment? When संस्कृत says संस्कृत gives संस्कृत and संस्कृत संस्कृत mixture gives संस्कृत, one thing is clear from this that both of them do not give संस्कृत. They give rise to only ephemeral संस्कृत s but they are not useful for a संस्कृत. Thus through the first chapter a student, a संस्कृत will come to know that both संस्कृत and संस्कृत are not going to help me out, what I require is only संस्कृत. That is how this chapter is indirectly going to help संस्कृत by creating . Ok. And how will he introduce this topic? That's what I have put; while संस्कृत is talked about he will talk about moon and Sun. Moon standing for संस्कृत and Sun standing for संस्कृत. While संस्कृत is talked about he will talk about moon संस्कृत and Sun संस्कृत, संस्कृत moon will represent संस्कृत and Sun will represent संस्कृत.

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Then later he will talk about the **pratyak** and **pratyak** **pratyak** and during that time it will be pointed out that **pratyak** represents **pratyak** and **pratyak** represents **pratyak** and he will mention that **pratyak**s will go through **pratyak** to **pratyak** and **pratyak**s through **pratyak** will go to **pratyak**. And that is how **pratyak** and **pratyak** are both going to be clubbed, which will seemingly complicate this chapter further. So if you have got the main picture, what is the main topic, what is the incidental topic, if it is clear this chapter will be easier. Ok. So now you have seen up to **pratyak** up to that is the preparation for the creation. Now comes the first stage of creation. What is that? **pratyak** **pratyak**. **pratyak** means **pratyak**. **pratyak** means **pratyak** **pratyak**. **pratyak** **pratyak** **pratyak** **pratyak**. **pratyak** means a pair. So, **pratyak**, **pratyak**, **pratyak**, they are all synonyms. So first he creates a pair. What are they known as? **pratyak**

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☐☐, which are known as ☐☐ and ☐☐☐☐. So this is the first stage of creation. That is why I have written ☐☐☐☐☐☐ ☐☐☐☐☐ ☐ is the first stage, which consists of ☐☐ and ☐☐☐☐. What do you mean by ☐☐ and ☐☐☐☐? In fact ☐☐ and ☐☐☐☐ are not two things at all but they are two principles, concepts or ideas.

When there are two things which are mutually complementary, we call that pair as ☐☐☐☐☐☐☐☐. When there are two things which are distinct, different only even though they are different, even though they are all almost opposite in nature but they put together make a whole, they are complementary pair, mutually complementary pair, complementary means what? That which completes is called complementary. So therefore ☐☐ and ☐☐☐☐ are not particular thing. In any pair if they are mutually complementary one can be called ☐☐ and the other can be called ☐☐☐☐. For example if there is day and night they are mutually complementary, only

द्वन्द्वीय दृष्टिकोण

द्वन्द्वीय दृष्टिकोण

when both of them put together it becomes one whole day. Therefore, day and night will be called द्वन्द्वीय and one will be द्विधैतव्य and another will be द्विधैतव्य . Similarly, द्विधैतव्य and द्विधैतव्य . Both together will make a whole, they are complementary therefore they are called द्विधैतव्य and one is द्विधैतव्य and another is द्विधैतव्य . Or in scientifically speaking - positive and negative. So in atom also they say there is a positive charge and a negative charge making one whole. Therefore, one is द्विधैतव्य and another is द्विधैतव्य . In fact, what the wants to say is the whole creation is made up of such complementary pairs. A very beautiful and high concept. The whole creation is made up of such mutually complementary pairs. So in द्विधैतव्य , in time also you can see this complementary pairs - day and night, द्विधैतव्य and द्विधैतव्य . You take the individual's life - birth and death. You should remember that death is also part of life only. Therefore, life if it is to be taken as a whole it must include द्विधैतव्य

पुरुषोत्तम पुरुषोत्तम

पुरुषोत्तम पुरुषोत्तम

and पुरुषोत्तम, पुरुषोत्तम and पुरुषोत्तम. Similarly, taking couple also - male and female are called पुरुषोत्तम, one is पुरुष and another is पुरुष. Thus, whether you take time concept or whether you take any inert thing or whether you take living beings, if we see the whole creation consist of relative pairs and as an example पुरुष पुरुषोत्तम gives पुरुषोत्तम and पुरुषोत्तम, पुरुष and पुरुषोत्तम. पुरुषोत्तम means पुरुष, eater, experience, subject. पुरुषोत्तम is object, eaten, experienced. There is no life possible unless there is the pair of subject and object. No doubt subject and object are पुरुषोत्तम पुरुषोत्तम, of opposite nature but one is incomplete without the other. The subject cannot be a complete one unless there is an object. Similarly, object is incomplete without the subject. There cannot be an experienter without an object of experience. And you cannot talk of an object of experience without an experienter. Therefore, subject and object is what? पुरुषोत्तम, one is पुरुष and another is पुरुष. And it is this relative

concepts are not

concepts are not

concept, because relativity means relativity will come, so it is this relative concept which is created first by relativity . And creation means they are inseparable, that is why relativity concept. All those things indicate what? The whole consist of mutually complementary pair. And that is what is said here. So what is the translation. relativity means relativity . It is very difficult to translate. Many people, many commentators in English they have tried to use some word or the other but what I find is any translation we use it doesn't fit in properly, they can come only to the nearest translation, therefore what I decided is not to translate it. relativity means relativity , that means one of the mutually complementary pairs. relativity means what? One of the complementary pairs. relativity means what? The other of the mutually complementary pairs. So if you go by relativity you have to translate as subject and object. But that will create problem, when day and night comes -

पञ्चमस्य पञ्चमस्य च

पञ्चमस्य पञ्चमस्य च

which is object and which is object? So thus if you want you can use some such words but what I prefer is to call पञ्च as पञ्च and पञ्चमस्य as पञ्चमस्य. But dictionary meaning is what? The dictionary meaning of पञ्च is water or wealth. पञ्च literally means water or wealth. And पञ्चमस्य is well known word. पञ्चमस्य means the vital force, vital energy is called पञ्चमस्य. This is the literal translation. But we will keep only पञ्च and पञ्चमस्य. So, पञ्चमस्यमस्य पञ्चमस्य च पञ्चमस्य च . Ok. For what purpose? That is said “पञ्च पञ्च पञ्चमस्य पञ्चमस्य” पञ्च. With this intention, this is within inverted commas, which indicates the intention of पञ्चमस्य. So thinking that पञ्च. पञ्च means पञ्चमस्यमस्य, this pair पञ्च पञ्चमस्य पञ्चमस्य पञ्चमस्य - will produce many beings ultimately, through various stages. So this pair will produce many living beings ultimately, पञ्च. पञ्च means for me, who is the father, for me the father let this pair produce many living beings by going through the stages of what you call पञ्च, then पञ्चमस्य, then पञ्चमस्य and then

संयुक्त संसदीय

संयुक्त संसदीय

ultimately संयुक्त also. In संयुक्त also you will find this pair will be there. When संयुक्त enters a male it will become संयुक्त and संयुक्त enters a female then it becomes again the potential form of that, in English medicine they say ovum and sperm, they are the two aspects of संयुक्त representing सत्व and रजस, mutually complementary thing. With these two aspects only all the beings are born and you take every being every being consist of again male and female principle, x chromosome and y chromosome. So in male also there are some female principles are there, in female also male principle are there. Then how is male a male and female is a female? Predominance of male principle if it is there it becomes male, predominance of female principle is there is called female. What I want to say in everywhere you will find mutually complementary pairs. Thus from this alone the whole creation is going to come. That is the topic here. So, संयुक्त संयुक्त संयुक्त. संयुक्त means what? In

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manifold ways with different characters, with different nationality, with different intelligence, with different 物种s, 物种 物种物种. And not only that of various species also - human species, animal species, bird species, tree species. Thus 物种 物种 物种物种 物种 物种物种 物种物种物种. 物种物种, 物种物种, 物种物种物种. 物种物种 is dual. Because 物种 is dual. So this pair should be producing many living beings and I will become the great creator, 物种物种, therefore 物种物种 is called 物种物种. Normally, you can say grandfather, great grandfather but 物种物种 is in the nth grade. Therefore, what you do? You generally call him 物种物种. So for me this will be created. Ok. Continuing;

Verse No. 1.5 □□□□□□ □ □ □□□□□ □□□□□ □
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Now the second $\square\square\square\square$ is going to be $\square\square\square\square\square\square$ and we will have a pair of $\square\square$ s because at every stage we will have a pair you should remember. And what type of pair it will be? It will be mutually complementary pair of $\square\square$ s

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☼☼☼☼☼ ☼☼☼☼☼

should be created and if they are mutually complementary one will be called ☾☾☾ another will be called ☼☼☼☼☼. So what are those two ☾☾☾ s? They are the moon and the Sun ☼☼☼☼☼☼☼ , the moon and the Sun are the first ☾☾☾ pair, ☾☾☾ ☼☼☼☼☼☼☼ ☼☼☼☼☼. ☾ And how do you say they are mutually complementary? Because if you observe the light the day is presided over by the Sun, the night is presided over by the moon and both together revolving creating day and night, they maintain the whole day i.e., 24 hours. Thus, the Sun and moon mutually taking charge of the creation during day and during night they make the life a whole affair. If day and night are not there our life will not be complete because, activity is completed only when it is followed by rest. And rest must be followed by activity.

And activity is presided over by the Sun, rest is presided over by the moon. Thus Sun and moon become mutually complementary. Similarly, ☼☼☼☼☼☼☼ and

सर्वोपरि सर्वोपरि

सर्वोपरि सर्वोपरि

सर्वोपरि everything will be said later. So therefore, this is the first सर्वोपरि. Then the next question is of this pair which is the सर्वोपरि and which is the सर्वोपरि? That is said in this सर्वोपरि. सर्वोपरि - the Sun is the सर्वोपरि. And what is सर्वोपरि? सर्वोपरि सर्वोपरि - so moon is the सर्वोपरि. You can see justification also. सर्वोपरि stand for vital force, energy etc., and Sun stands for energy, vital force. सर्वोपरि stands for water, which is cool, moon is again cool. सर्वोपरि. Moon is called सर्वोपरि. Moon is also cool. Therefore, we can compare, we can see some common aspect also. So of these two सर्वोपरि is the moon, सर्वोपरि is the Sun. After this sentence there must be a full stop in the सर्वोपरि, सर्वोपरि सर्वोपरि And normally after this the must have gone through next सर्वोपरि because सर्वोपरि सर्वोपरि is over, next it should have gone to सर्वोपरि सर्वोपरि but the is taking a small diversion, which seemingly makes further complications like, but if you understand the diversion then it will be simple. This will go on in three सर्वोपरि s.

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So the next topic will be up to the eight □□□□□□□□. And □□□□ □□□□□□ □ is going to come only in the ninth □□□□□□□□. So between this portion and the ninth □□□□□□□□ we are having a small diversion. What is that diversion? We have to see. What he wants to say is, no doubt we have made a classification of □□□□ and □□□□□□. We divide the whole creation as mutually complementary pairs. But really speaking if you make a deep analysis you will find that the fundamental nature of both of them will be the same alone. So even though there is a superficial division in the form of □□□□ and □□□□□□ but if you go into the depth of it you will find that they are one and the same, □□□□ is identical with □□□□□□ and □□□□□□ is identical with □□□□. And therefore, really speaking you can say everything is □□□□ or you can alternatively say everything is □□□□□□ also. So this is the topic. So on deep analysis everything is □□□□ you can say, you can also say everything is □□□□□□. But for some convenience, for superficial

संस्कृत संस्कृत

संस्कृत संस्कृत

division we call one as **संस्कृत** and other as **संस्कृत**. Just like if I have to give an example, just like steam and ice. So steam and ice are different or identical? What will you say? Whatever you say it can be proved as wrong or whatever you say it can be proved as right. If I say identical then why do you name them as steam and ice? So the very fact that you are naming them by two distinct words you are trying to differentiate. But on deeper analysis you will find that steam is water, ice is water. Therefore, steam and ice are one and the same. And therefore, no doubt superficially steam-ice division have been made, one is called **संस्कृत** **संस्कृत**, steam is **संस्कृत** **संस्कृत**. **संस्कृत** **संस्कृत** means what? Formless. Ice is **संस्कृत** **संस्कृत**, solid. Even though this seeming difference is there, you can say both are one and the same nothing but water. And therefore you can say everything is steam. Don't steam! So everything is steam because essence of steam is water, everything is water you can say or everything is ice

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you can say. Either way it is ok because both of them are essentially water. Similarly, 道's essential nature is what? 道. Because 道 alone has become 阳 and 阴 concept. 道 being the 根源 道 for 阳 and 阴, essentially 道 is 道, similarly essentially 道 is 道. What is the logic? Because 道 alone has become 阳 and 阴. In the 道s and all you will see that 道 divided his body into two and one portion became the male principle and another portion became the female principle and after that from their combination everything was born. So in the original, during 道 the two were not there. So therefore who made the pair? 道 alone divides himself, multiplies by division, have you seen that amoeba it multiplies by division. Similarly, 道 multiplies, creates 阳 and 阴 by dividing himself into two. And therefore what I want to say is 道 is originally 道 道 is originally 道 and therefore 阳 and 阴 are one and the

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सर्वं सर्वं सर्वं

same and therefore you can say सर्व is everything, you can also say सर्व is everything. That is the topic from here on up to the ninth. Now you see, सर्व स सर्व स सर्व. सर्व means स. सर्व means really speaking. In सर्व स, सर्व means indeed, really speaking, factually. That is if you go into the depth of creation, what will you find? सर्व स सर्व. सर्व alone is everything. How should you give the logic? सर्वसर्वसर्वसर्वसर्व स सर्वसर्वसर्वसर्वसर्व सर्व स सर्वसर्व. From सर्वसर्व's angle सर्व alone is everything. So सर्व स सर्व. सर्वसर्व means the whole creation, which consists of सर्व - which consists of the सर्व स सर्वसर्व. The सर्व स सर्वसर्व means the formed one, the embodied one, the solid one as well as the सर्व स सर्वसर्व, the formless, the abstract, the subtle one. So really speaking सर्व alone is everything. But still what do we do? For the sake of convenience we make a superficial division. And when we make a superficial division what do we do? Whatever is सर्व स that is named सर्व, everything is सर्व only, still for the

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sake of superficial division the 水 alone is called 氷. 氷 alone means since 氷 alone is called 氷. We have to take it in this way, because of all peculiar construction here. 氷 means 氷 alone 氷 alone, since 氷 alone is superficially named as 氷, 氷 alone 氷 alone. 氷 alone is called 氷. Ok. Even though water alone is ice, steam everything but for the sake of division, since we call gaseous part as a steam and the solid part as ice, we have conventionally decided to call the liquid manifestation alone we have decided to call water. Really speaking solid manifestation also is water alone. Similarly, 火 alone is everything but only the 火 manifestation is called 火, the 火 manifestation is called 火. So 火 alone 火 alone. With this one part of the diversion is over. What is that one part? 火 alone 火 alone. 火 alone 火 alone. Then what should be the next topic? You can easily imagine, in the same way 土 alone 土 alone. You can also say 土 alone is

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[illegible]

ਸ਼ੁੱਧ ਪਦਾਰਥਾਂ ਨੂੰ

ਸ਼ੁੱਧ ਪਦਾਰਥਾਂ ਨੂੰ

is essentially ਪਦਾਰਥਾਂ. And therefore you can say everything is ਪਦਾਰਥ or you can say everything is ਪਦਾਰਥ. Remember the example, ice also can be called water, steam also can be called water, but still when water is in gaseous form we have agreed to call it as steam and when the very same water is in solid form we have agreed to call it as ice. Thus the ice-steam division caused by ਪਦਾਰਥ ਪਦਾਰਥਾਂ condition, gaseous-solid condition is only a superficial division, everything is essentially water alone. And therefore, ਪਦਾਰਥਾਂ says ਪਦਾਰਥ alone is the entire creation consisting of ਪਦਾਰਥ ਪਦਾਰਥਾਂ as well as ਪਦਾਰਥ ਪਦਾਰਥਾਂ, the formed creation as well as the formless creation. So, . But still what we have done is whatever is ਪਦਾਰਥ ਪਦਾਰਥਾਂ we generally call ਪਦਾਰਥ and whatever is ਪਦਾਰਥ ਪਦਾਰਥਾਂ we have decided to call as ਪਦਾਰਥ, really speaking both are ਪਦਾਰਥ, but we have made a temporary ਪਦਾਰਥਾਂ ਪਦਾਰਥਾਂ division - ਪਦਾਰਥ ਪਦਾਰਥਾਂ as ਪਦਾਰਥ. That is what he says, ਪਦਾਰਥਾਂ. ਪਦਾਰਥ means what? ਪਦਾਰਥਾਂ ਪਦਾਰਥਾਂ ਪਦਾਰਥਾਂ ਪਦਾਰਥਾਂ ਪਦਾਰਥਾਂ

सर्वं सर्वम् ॥

सर्वं सर्वम् ॥

सर्वं सर्वम् ॥ सर्वं सर्वम् ॥ सर्वं सर्वम् ॥ But really speaking सर्वं is everything. Having said this much here afterwards what सर्वं is going to say is that the same truth can be seen in the case of सर्वं also. And we can say सर्वं is everything. And what is the logic? सर्वं is essentially सर्वं, सर्वं is everything and therefore, सर्वं is everything. So see the steps - सर्वं is essentially सर्वं and सर्वं is everything and therefore, सर्वं is everything. This is the topic in the next three सर्वां s, i.e., six, seven and eight. The topic is सर्वं सर्वं. सर्वं सर्वं सर्वं सर्वं. सर्वं सर्वं? सर्वं सर्वं, सर्वं सर्वं सर्वं सर्वं. In the fifth सर्वां, has been mentioned, in six, seven and eight सर्वां's सर्वं सर्वं is to be said. But for this the is adopting an indirect method again. It doesn't say सर्वं is सर्वं directly. It says सर्वं the Sun is सर्वं, is in the form of everything. And we have already seen the Sun is said to be सर्वं and therefore when Sun is said to be

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energy to all people and therefore the very existence of people is the Sun's energy alone and therefore there are no people other than the Sun. Even if you argue that we are surviving because of food alone, you know the food also consist energy borrowed from the Sun alone.

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So the solar energy alone is ultimately going to be our solution. The scientists themselves are almost coming to that alone. They will thank [] at that time perhaps. So therefore, the [] puts in a different language, the Sun pervades everything, embraces everything, exchanges its energy with everything. Therefore, everything is essentially the expression of the Sun alone. And therefore, [] [], the life in everyone is [] alone. That is the idea here. [] - now when the Sun is rising, [] [] - and when it is spreading,

[]

all what? The chunk of the Sun alone. In fact, according to science the very earth itself is nothing but a portion of 地球 alone, then what to talk of the physical body, what to talk of the life that we have? Therefore, it absorbs all the 萬物 into its rays. First in the eastern direction. There afterwards what? It begins to spread to all other directions. 四方. Hear the sentence is incomplete, we have to fill up the sentence according to the previous sentence. 四方 四方 四方 四方 四方 四方 四方 四方 - when it is entering the southern direction it is taking or it is absorbing the 萬物 s of southern direction unto itself. Similarly, 四方 四方 四方 四方 again you have to fill up in the same way, it absorbs all the 萬物 s which are in the 四方 direction. 四方 means what? Western. And 四方 means northern. So in each one you have to fill up - 四方 四方 四方 四方 again. Then 四方 四方 - when the sun's rays pervades the 四方. 四方 means what?

the Sun alone.
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o talk of the
alk of the life
it absorbs all
First in the
afterwards
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the southern
is absorbing
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means what?

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Downwards. So four quarters are over.
Now 1111, the downwards it is said.

□□□□□□ - when it is spreading upwards.

So $\frac{1}{2}$ means under the ground also there are so many, above the ground also there are so many, all of them. And

☐☐☐ ☐☐☐☐☐☐ ☐☐☐☐ - when it is spreading the intermediary direction. So the four main quarters and the four intermediary quarters like southwest etc. In general the concludes, **☐☐☐ ☐☐☐☐☐☐**

□□□□□□□□ - in short, when it is illuminating

all the **□□□□□□** s. **□□□□□□** **□** **□□□□□□□□** **□□□□□□□□**

- by that illumination of all beings what the Sun is doing is absorbing all the

into itself or exchanging the energy with the π mesons. In short, there

is there is no difference between the μ 's

□ and the □□□□□s. So solar energy

alone is the energy in all the people in

different forms. Therefore, $\square\square\square\square\square$

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So 自己 means absorbs, takes unto
itself, embraces, becomes one.

Continuing;

ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ

ਪ੍ਰਸਿਦਿਤ ਅੰਗ ੧੦੦

Verse No. 1.7

ੴ ਸਤਿਨਾਮੁ ॥ ਅੰਤਰਿ ਮਨਿ ॥ ਭਗਤਿ ॥
ਗੁਰਮਤਿ ॥ ਅੰਤਰਿ ਮਨਿ ॥ ਭਗਤਿ ॥
ੴ

So because of this reason the ੴ gets different names. As it is said in ਗੁਰਮਤਿ ੴ varieties of names are given, all are based on this alone. What are the names? ਗੁਰਮਤਿ . So ੴ is the one which is in the form of all human beings. The ੴ alone is the one who is in the form of all beings, the very life in every being is none other than the ੴ . ੴ ਸਤਿਨਾਮੁ ਸਤਿਨਾਮੁ ਸਤਿਨਾਮੁ ੴ . ਸਤਿਨਾਮੁ means all, ੴ means human being. Human beings refers to beings here. So ੴ is in the form of all beings. That means minus the ੴ no beings can be there at all. When ੴ is a little bit more powerful itself we are not able to, we cannot absorb more light. Either you say heatwave dust otherwise cold wave dust. Remember both are because of the Sun's presence or absence alone. Therefore, the very life is because of ੴ . That is why the very word ੴ

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comes. What is the derivation of 太極圖? 太極圖
 一 動靜無極 動靜無極 一 動靜無極 一 . That which
 activates everyone, 動靜無極 動靜無極,
 enlivens, activates. That is why might it
 is very difficult to be active. So with
 alone energy comes. So therefore, is
 the one who is 太極圖, the essence is 太極圖
 alone. And 太極圖 - the one who is in
 the form of everything in the creation.
 太極圖 太極圖 太極圖. So the difference
 between 太極圖 and 太極圖 is refers to all
 beings, animate and 太極圖 refers to
 all inanimate things. So the one who is
 in the form of all beings and the one
 who is in the form of all things. And
 another name for 一 太極圖 一 is 太極圖 - so
 the one who is the very 太極圖, the very
 life of all beings. Because of this reason
 alone 太極圖 is called 太極圖. And
 another name is 太極圖 - the one who is
 in the form of 太極圖, the fire principle.
 The only difference is when the fire
 principle is up above we call it 太極圖,
 when the fire principle is down on the
 earth we call it 太極圖 太極圖. One is
 太極圖 太極圖 and this is 太極圖 太極圖 one is

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described as `XXXXXXXXXX` and it is that indicated through this statement. And in support of this here `XXXXXXXXXX` or the is quoting a `XX XXXXXXXX`. Because often the `XXXXXXXXXX` portion takes the support of `XXXXXXXXXX` portion. That is why in often we saw, `XXXXXXXXXX XXXXXXXX XXXXX X ... XXXXXXXX XXXXX XXX XXXXXXXXXXXXX X` and again `XXXXXXXXXX XXXXXXXX XXXXX X`

So, **11** itself quotes the **10** but generally it is the **11** portion happens to be a commentary upon the **10** portion and therefore often **11** portion quote **10** portion in support of itself. Similarly, this is a **11** and therefore in support of this statement he is now quoting the **10** **11** and that is why it is said **11** **11**.

□□□□□ means this particular idea. Which particular idea? That □□□ □□□□□ alone is in the form of whole creation, □□□□□□□□□□

The following quotation is also said by the following author. We will get the quotation of now, for that the introduction is given by the following

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

One meaning of omniscient is the one who illumines all, ॐ नमो भगवते वासुदेवाय. And therefore it is said to be omniscient. If you take the Sun as a star, a material, a matter principle. You can say that Sun is omniscient because it illumines everything.

But really speaking we are looking from a different angle. Even the Sun is a matter bundle, ॐ नमो भगवते वासुदेवाय we don't look upon ॐ नमो भगवते वासुदेवाय from merely ॐ नमो भगवते वासुदेवाय angle but we look up on the Sun along with pervading it and from that angle ॐ नमो भगवते वासुदेवाय becomes a ॐ नमो भगवते वासुदेवाय. Just as everyone of us is a matter bundle from the point of the body that we possess but we get a higher status of a living being because of the ॐ नमो भगवते वासुदेवाय manifest here, similarly, everything when you look along with the ॐ नमो भगवते वासुदेवाय it gets the status of the living being. And from that angle ॐ नमो भगवते वासुदेवाय represents a ॐ नमो भगवते वासुदेवाय, ॐ नमो भगवते वासुदेवाय is represented by that. So therefore, according to the scriptures ॐ नमो भगवते वासुदेवाय ॥

आकाश ही प्रकाश है

आकाश ही प्रकाश है

life itself becomes unimaginable. Ok. Then आकाश है. You can understand आकाश means प्रकाश प्रकाशपूर्ण, the one who is of the nature of effulgence. So if you take from material angle it is the effulgence that we are experiencing but you can look at from spiritual angle also then आकाश will mean प्रकाशपूर्ण. Both angles we see. प्रकाश , प्रकाश प्रकाशपूर्ण. That is why in आकाश also प्रकाशपूर्ण प्रकाश प्रकाश. प्रकाश also we give these two meanings. प्रकाश means light or means Consciousness also. The light of Consciousness. Then एक - it is one. So प्रकाश प्रकाश is प्रकाश. So don't say stars are many. The stars do not have the status of प्रकाश , stars are different as far as we are concerned because our life is governed by this particular star alone. Therefore, it is from that angle we are saying it is प्रकाश. Then प्रकाशपूर्ण. प्रकाशपूर्ण means which shines all the time, which burns, which shines all the time. Now here the sentence is incomplete, we have to supply - प्रकाश प्रकाश. So the प्रकाश know the Sun to be of this nature. So,

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[illegible]

समय का निर्धारण

चंद्रमा के द्वारा

is determined by moon. So, समय का निर्धारण चंद्रमा के द्वारा होता है। And these घण्टों s joined together alone becomes मिनट, which joined together alone becomes घण्टा, which joined together alone becomes दिन, which joined together alone becomes रात, which joined together alone becomes सप्ताह। Thus घण्टा, मिनट, दिन, रात, सप्ताह, महीना, वर्ष सब के कारण ही समय का निर्धारण होता है। because of दिन और रात alone. दिन और रात's contribution is समय। Nowadays nobody knows what is समय and all, they know only about dates. Who can tell what समय is today? So that concept of time is now not very much used but in those days that was used and therefore that is being pointed out. Therefore, after हम समय का निर्धारण अब नहीं करते हैं now we are coming to समय का निर्धारण नहीं करते हैं because समय का निर्धारण चंद्रमा के द्वारा होता है। And there also **समय का निर्धारण** - so the whole समय, the year is said to be समय। How can you say that is समय? समय का निर्धारण चंद्रमा के द्वारा होता है। Because it is born out of समय। How do you say it is समय's समय? Now only you said

संस्कृत संस्कृत

संस्कृत संस्कृत

be there. Because if संस्कृत has got mutually complementary aspects, everything born out of संस्कृत also will have these two. And therefore we have to find out what are the संस्कृत aspects of संस्कृत. What are they? संस्कृत संस्कृत - संस्कृत, the year has got two संस्कृत. संस्कृत in English we have to say solstice. Northern solstice and southern solstice. It is all difficult, we will use the word संस्कृत only. Because संस्कृत is more popular as संस्कृत, संस्कृत, at least it comes in संस्कृत ... संस्कृत ... संस्कृत ... संस्कृत etc. So, संस्कृत is संस्कृत. संस्कृत संस्कृत संस्कृत. It is not संस्कृत, but संस्कृत संस्कृत. And what are they? . संस्कृत six months, consisting of six months and संस्कृत consisting of six months, i.e., from संस्कृत onwards संस्कृत संस्कृत begins, January middle it comes, संस्कृत begins it goes up to July middle and there afterwards comes संस्कृत. So these are the two संस्कृत of the संस्कृत of which संस्कृत should represent the संस्कृत aspect and संस्कृत represent संस्कृत aspect. And having said

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this much □□□□□□□□ is going to take a diversion. So what he does is he mentions each stage of the creation and goes in for a diversion. So □□□ □ □□□ □□□□□ □ was mentioned and afterwards we had a diversion. What was the diversion? □□□□ □□□□□□□□□□□□ □□□□□□ □□□□□□□□□□□□ that was the diversion. And now we are going to get another after the □□□□□□□□□□ □□□□□□□ is the topic. And in fact, the following diversion is going to be the main topic. Sometimes PS will be very important. Often to turn the attention, very important matter should be put in PS. So, like that even though it is given as an aside topic, in fact, this is going to be the main. What is that? The □□ □□□□□□□ and □□□□□□□□□ are going to be discussed here, which you all know very well, you are expert in those topics because in □□□□□□□□□□□□ we had discussed it very elaborately, in the eighth chapter of □□□□□ we have talked about it □□□□□□□□ □□□□ □□□ □□□□□□□ □□□□ □□□□□□□□ □□□□ □ □□□□ □□□ □□□□ □ □□□□ □ □□□□ □ □□□□ □ -□□ □

ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ

ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ

The only difference is here we are going to get two different names as I said in the last class ਸ਼੍ਰੀ ਸ਼੍ਰੀਮਤੀ will be called as ਸ਼੍ਰੀਮਤੀ and ਸ਼੍ਰੀਮਤੀ will be called ਸ਼੍ਰੀਮਤੀ. And these two are supposed to be the subtle paths, ਸ਼੍ਰੀਮਤੀ means ਸ਼੍ਰੀਮਤੀ or path, these two are supposed to be the two subtle ਸ਼੍ਰੀਮਤੀs taken by a ਸ਼੍ਰੀਮਤੀ after death, not now, to reach the ਸ਼੍ਰੀ or ਸ਼੍ਰੀ ਸ਼੍ਰੀਮਤੀ respectively. ਸ਼੍ਰੀ ਸ਼੍ਰੀਮਤੀ leading to , ਸ਼੍ਰੀਮਤੀ leading to ਸ਼੍ਰੀ ਸ਼੍ਰੀਮਤੀ. The exact details we will see in the next class.

ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ
ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ .

संस्कृत. 1.9 - 1.11

संस्कृत १ १ १ संस्कृत संस्कृत
 संस्कृत संस्कृत १ १ संस्कृत संस्कृत संस्कृत
 संस्कृत संस्कृत संस्कृत संस्कृत
 संस्कृत १ १ १ संस्कृत संस्कृत संस्कृत १ १ १

Talking about संस्कृत १ the teacher संस्कृत
 had talked about the संस्कृत संस्कृत १ in the
 beginning in the form of संस्कृत and संस्कृत.
 And we saw that संस्कृत and संस्कृत are not
 exact things but they are conceptual,
 the mutually complementary pairs. And
 of this the first pair of creation is the संस्कृत
 - the moon and the Sun. therefore, from
 संस्कृत संस्कृत १ संस्कृत came to संस्कृत संस्कृत. १
 And the moon stands for संस्कृत and the
 Sun stands for संस्कृत and both of them
 together make a whole therefore, they
 are a complementary pair. And
 incidentally you should remember the
 moon is known as संस्कृत १ or संस्कृत in
 our scriptures. And the संस्कृत १, the Sun
 represents संस्कृत otherwise संस्कृत.
 And after संस्कृत संस्कृत १ now संस्कृत has
 come down to संस्कृत संस्कृत. १ And the
 highest संस्कृत is the संस्कृत, which alone is
 later divided into संस्कृत, संस्कृत, संस्कृत, संस्कृत. So
 thus संस्कृत says संस्कृत is संस्कृत.

संस्कृत संस्कृत

संस्कृत संस्कृत

संस्कृत. Now with this the संस्कृत संस्कृत or संस्कृत संस्कृत is over but before going further here also we are getting a small diversion. After each संस्कृत a small diversion is there. And what is the diversion here? Which I had talked in the last class but since there has been a gap I would like to remind that here the संस्कृत संस्कृत and संस्कृत संस्कृत are talked about. These two are subtle paths, not roads as we see here, but they are subtle roads, divine roads through which a संस्कृत travels to reach or संस्कृत संस्कृत and संस्कृत संस्कृत or संस्कृत संस्कृत. So संस्कृत संस्कृत leads to संस्कृत and संस्कृत संस्कृत leads to संस्कृत संस्कृत. That is why संस्कृत संस्कृत also will come under संस्कृत, also comes under संस्कृत. संस्कृत संस्कृत comes under संस्कृत, संस्कृत संस्कृत also comes under संस्कृत. So संस्कृत संस्कृत leads to संस्कृत संस्कृत and संस्कृत संस्कृत leads to . And संस्कृत संस्कृत is otherwise known as what संस्कृत संस्कृत. Therefore, संस्कृत संस्कृत leads to , संस्कृत संस्कृत otherwise known as संस्कृत संस्कृत only very many names but things are few, so संस्कृत संस्कृत or संस्कृत संस्कृत leads to संस्कृत संस्कृत or संस्कृत संस्कृत. Ok. Which people will take to

ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ

ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ

ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ? Is it open to all or special entry tickets are there? Yes, here also tickets are there. Who will get ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ? Those people who perform rituals, good ਗੁਣਾਂ s. So therefore, ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ . Ok. Then who will go to ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ? They are ਗੁਣਾਂ s. Therefore, ਗੁਣਾਂ s ਗੁਣਾਂ ਗੁਣਾਂ ਗੁਣਾਂ ਗੁਣਾਂ ਗੁਣਾਂ ਗੁਣਾਂ ਗੁਣਾਂ. Thus,

- ਗੁਣਾਂ s and ਗੁਣਾਂ s are two types of people,
- ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ and ਗੁਣਾਂ ਗੁਣਾਂ are two types of ਗੁਣਾਂ s, ➤ ਗੁਣਾਂ ਗੁਣਾਂ and ਗੁਣਾਂ ਗੁਣਾਂ are two types of destinations.

Thus two people, two ਗੁਣਾਂ s and two destinations. What about ਗੁਣਾਂ ਗੁਣਾਂ's? Don't forget about that? ਗੁਣਾਂ ਗੁਣਾਂ neither goes to through ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ nor does he go through ਗੁਣਾਂ ਗੁਣਾਂ, ਗੁਣਾਂ ਗੁਣਾਂ attains oneness with here and now. Therefore, there is no question of travel for him. therefore, we are still in ਗੁਣਾਂ ਗੁਣਾਂ topic alone. We have not come to ਗੁਣਾਂ ਗੁਣਾਂ. Because wherever ਗੁਣਾਂ comes wherever ਗੁਣਾਂ ਗੁਣਾਂ topic comes they are all within the

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world alone, only when the topic comes we are coming to the point. And that is being pointed out here in this point. The people who pursue, the people here means not the people, in this context the people means the people. Because it is ritual. So those people who perform the ritual, the people, the people, the people, performs. What? The types of activities known as etc. The is there which means the people. The word has already come in the point.

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संस्कृत संस्कृत

संस्कृत संस्कृत

something that is all संस्कृत संस्कृत. संस्कृत संस्कृत - and leading a life of in which I won't harm anyone, observing the values and संस्कृत संस्कृत - giving money to the people outside संस्कृत. Because if you give money within संस्कृत it will not be called संस्कृत, it will come under संस्कृत. Only when it is outside the संस्कृत you just give, not for any particular reason you give charity it becomes संस्कृत. That is why it is संस्कृत. संस्कृत means the संस्कृत ground. They are all called संस्कृत. These are all various good activities prescribed in our संस्कृत s - संस्कृत, संस्कृत and संस्कृत. And संस्कृत - whoever follows all these good activities. संस्कृत is plural. संस्कृत, संस्कृत, संस्कृत. For them what is the संस्कृत? संस्कृत संस्कृत - as a result of this good संस्कृत s they go to the संस्कृत, the otherwise known as संस्कृत संस्कृत otherwise known as संस्कृत. Ok. One word is there in between संस्कृत संस्कृत. संस्कृत means संस्कृत. So they are performing संस्कृत संस्कृत s alone. So why the is emphasizing that? संस्कृत संस्कृत संस्कृत. It is

○. That is what is said in the introduction,

the two words are used in the

the two words are used in the

Just two words before the end.

1.2.10 for your reference. Because this

is supposed to be a commentary upon

the words I have told you in the

introduction. Ok. And who are going to

attain this word that is said here. **Therefore.**

Therefore means therefore, **the** **word**

Therefore **word** **Therefore**. Here the

word **Therefore** means **Therefore**, **Therefore**, which

is a rare usage. So let them be happy,

all the time **Therefore** has been used for

someone else so therefore let them be

happy at least once in a while. So, **Therefore**

means here **Therefore** and **Therefore** **Therefore**

justifies that name. See literally **Therefore**

means what? **Therefore**, **Therefore** **Therefore**. Those

who know is a **Therefore**. And **Therefore** s all are

called **Therefore** s because they know

Therefore. **Therefore** **Therefore** **Therefore** **Therefore**

Therefore. Now **Therefore** says **Therefore** s are

also **Therefore** s because they also know. But

what they know alone is different.

संस्कृत संस्कृत

संस्कृत संस्कृत

Therefore, संस्कृत संस्कृत says संस्कृत संस्कृत, संस्कृत संस्कृत. Not संस्कृत संस्कृत but they know what is संस्कृत संस्कृत and they know what is the path to the संस्कृत संस्कृत and they know what are the necessary rituals to be performed and therefore they also can be called संस्कृत. What is wrong in it. So संस्कृत संस्कृत संस्कृत. And how do you know they are संस्कृत संस्कृत only? How do you differentiate? See संस्कृत for that adjective has been given, संस्कृत संस्कृत - those who are interested in संस्कृत संस्कृत, संस्कृत संस्कृत means children. And from this alone we get the idea that it is संस्कृत संस्कृत. Otherwise how can संस्कृत संस्कृत come in the case of संस्कृत संस्कृत? It will not work, isn't it? Therefore, the word संस्कृत संस्कृत helps us in understanding the word संस्कृत. So संस्कृत संस्कृत संस्कृत संस्कृत. So, these people संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत - they go to the संस्कृत संस्कृत. Here संस्कृत संस्कृत represents the संस्कृत संस्कृत I have already told संस्कृत संस्कृत represents संस्कृत संस्कृत. Therefore, they go through संस्कृत संस्कृत, संस्कृत संस्कृत and through संस्कृत संस्कृत they go to . Thus, संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत

[illegible]

Verse No.
1.10

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So in this `main` the `main` is pointed out and the destination is pointed out

ਸ਼ਿਸ਼ੂ ਸ਼ਿਸ਼ੂ

ਸ਼ਿਸ਼ੂ ਸ਼ਿਸ਼ੂ

Then ਸ਼ਿਸ਼ੂ. ਸ਼ਿਸ਼ੂ also we have seen before, discipline, control of all the organs, the ਸ਼ਿਸ਼ੂ of a student, ਸ਼ਿਸ਼ੂ. Then ਸ਼ਿਸ਼ੂ - with ਸ਼ਿਸ਼ੂ. ਸ਼ਿਸ਼ੂ means faith in the scriptures. And ਸ਼ਿਸ਼ੂ. Here ਸ਼ਿਸ਼ੂ means what? ਸ਼ਿਸ਼ੂ, not ਸ਼ਿਸ਼ੂ. Thus by following ਸ਼ਿਸ਼ੂ along with all the disciplines. ਸ਼ਿਸ਼ੂ is the main job ਸ਼ਿਸ਼ੂ etc., are the supporting disciplines. Both must go together ਸ਼ਿਸ਼ੂ minus discipline is useless, discipline minus ਸ਼ਿਸ਼ੂ also will not give the benefit. Both of them should go together. By this what do this seek? ਸ਼ਿਸ਼ੂ. Here ਸ਼ਿਸ਼ੂ represents the ਸ਼ਿਸ਼ੂ or the ਸ਼ਿਸ਼ੂ. So here ਸ਼ਿਸ਼ੂ is not ਸ਼ਿਸ਼ੂ, not ਸ਼ਿਸ਼ੂ because here the topic is ਸ਼ਿਸ਼ੂ topic and ਸ਼ਿਸ਼ੂ topic is there. Therefore, we should not take the ਸ਼ਿਸ਼ੂ ਸ਼ਿਸ਼ੂ, here it is ਸ਼ਿਸ਼ੂ. How can you call ਸ਼ਿਸ਼ੂ as the ਸ਼ਿਸ਼ੂ. Care of ਸ਼ਿਸ਼ੂ.

ਸ਼ਿਸ਼ੂ ਸ਼ਿਸ਼ੂ
ਸ਼ਿਸ਼ੂ

So ॐ is glorified as the very ॐ of all the beings. ॐ means what? The essence because ॐ energy alone is giving life to everyone, without ॐ ॐ no living being can be there and therefore we can say ॐ is the very essence, the very ॐ of all beings. And therefore ॐ is called ॐ. ॐ means ॐ or ॐ. Because ॐ is ॐ therefore ॐ ॐ means ॐ or ॐ all are identical. ॐ, ॐ, ॐ all the three are identical in this context. ॐ. ॐ means seeking that ॐ those people who follow all these ॐ they attain ॐ or ॐ or ॐ, because that is what he meditate upon. And this ॐ alone is the highest ॐ is being mentioned here. Because of all the fourteen ॐs the highest ॐ is ॐ and therefore that is glorified here. ॐ - this alone is the ultimate abode, ॐ for all the ॐs. Here ॐ means

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□□□□□s, for all the living beings the ultimate □□□□□□□ is this □□□ □ □□□□□ or □□□ □□□□ alone.

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So **अमरत्व** the very same **अमरत्व** is described here. He becomes **अमरः**, **अमरः**, **अमरः** etc., that means he alone becomes the Lord of all living beings and that is what is said here **अमरत्व** **अमरः** and **अमरः** - this is the world of immortality and **अमरः** - this is the world of fearlessness. Now what do you mean by that? This is the world of immortality, the world of fearlessness can be interpreted in two ways. Really speaking **अमरत्व** is not the world of immortality. Why because **अमरत्व** is also finite in nature, **अमरत्व** also will be destroyed at the time of **अमरः** and therefore it cannot be literally immortal. Therefore, here immortality means what? Relative immortality, **अमरः** **अमरः** **अमरः** **अमरः** . So compared to human life **अमरत्व** is

എന്നെക്കുറിച്ച് എന്തെങ്കിലും

എന്നെക്കുറിച്ച് എന്തെങ്കിലും

eternity. We ourselves say I have been waiting for eternity, water is not coming at all. So eternity means not that eternity but it means for a long time. Similarly, **എന്നെക്കുറിച്ച്** also is not absolute fearlessness, compared to other **എന്നെക്കുറിച്ച്** **എന്നെക്കുറിച്ച്** is **എന്നെക്കുറിച്ച്** **എന്നെക്കുറിച്ച്**. This is one interpretation.

Otherwise we can interpret in a different manner also. See the one who has gone to **എന്നെക്കുറിച്ച്** is sooner or later going to become **എന്നെക്കുറിച്ച്**. Because we have seen before that there also classes will be going on. And who will be conducting the classes? **എന്നെക്കുറിച്ച്** himself. So, **എന്നെക്കുറിച്ച്** **എന്നെക്കുറിച്ച്** **എന്നെക്കുറിച്ച്** **എന്നെക്കുറിച്ച്** **എന്നെക്കുറിച്ച്** **എന്നെക്കുറിച്ച്**. Because **എന്നെക്കുറിച്ച്** is such an efficacious teacher, in the case of me I might not be able to teach well and give knowledge to all, but in the case of **എന്നെക്കുറിച്ച്** he will be able to give. And not only that those who have gone to **എന്നെക്കുറിച്ച്** level will have very subtle equipments, therefore they are fitter than human beings. So students also

सर्वेभ्योऽपि शिष्येभ्योऽपि

सर्वेभ्योऽपि शिष्येभ्योऽपि

are fitter students and teacher also better teacher and therefore, invariably they all get **सर्वेभ्योऽपि शिष्येभ्योऽपि** and attain **सर्वेभ्योऽपि शिष्येभ्योऽपि**, which is known as **सर्वेभ्योऽपि शिष्येभ्योऽपि**. And therefore, **सर्वेभ्योऽपि शिष्येभ्योऽपि** is said to be immortality because **सर्वेभ्योऽपि शिष्येभ्योऽपि** will give him the **सर्वेभ्योऽपि शिष्येभ्योऽपि**, which is real immortality. Therefore, since it is a means to **सर्वेभ्योऽपि शिष्येभ्योऽपि** and since it is a means to **सर्वेभ्योऽपि शिष्येभ्योऽपि** and therefore it is said as **सर्वेभ्योऽपि शिष्येभ्योऽपि** and **सर्वेभ्योऽपि शिष्येभ्योऽपि**. So, **सर्वेभ्योऽपि शिष्येभ्योऽपि** **सर्वेभ्योऽपि शिष्येभ्योऽपि** **सर्वेभ्योऽपि शिष्येभ्योऽपि**, similarly, **सर्वेभ्योऽपि शिष्येभ्योऽपि** **सर्वेभ्योऽपि शिष्येभ्योऽपि** **सर्वेभ्योऽपि शिष्येभ्योऽपि**. That is one interpretation. Or the other one is **सर्वेभ्योऽपि शिष्येभ्योऽपि**, **सर्वेभ्योऽपि शिष्येभ्योऽपि**. In short, the idea is in the relative world the greatest achievement possible is **सर्वेभ्योऽपि शिष्येभ्योऽपि**. So, **सर्वेभ्योऽपि शिष्येभ्योऽपि** - and therefore this alone is the ultimate abode or ultimate goal also. **सर्वेभ्योऽपि शिष्येभ्योऽपि** gives abode only, **सर्वेभ्योऽपि शिष्येभ्योऽपि** only. So previously also **सर्वेभ्योऽपि शिष्येभ्योऽपि** **सर्वेभ्योऽपि शिष्येभ्योऽपि** was said, there also it was said to be the basis of **सर्वेभ्योऽपि शिष्येभ्योऽपि**s. The difference is previously we said **सर्वेभ्योऽपि शिष्येभ्योऽपि** **सर्वेभ्योऽपि शिष्येभ्योऽपि** there it is **सर्वेभ्योऽपि शिष्येभ्योऽपि** for all living beings, here it is **सर्वेभ्योऽपि शिष्येभ्योऽपि**, the **सर्वेभ्योऽपि शिष्येभ्योऽपि** for all inert things also. Thus this is an **सर्वेभ्योऽपि शिष्येभ्योऽपि** for

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□□□□□ □□ □□□□□. □□□□□ means □□□ □□□□□ □□□□□. What is the □□□□□ ? We will read.

Verse No. 1.11

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सूर्योदय सूर्यास्त

सूर्योदय सूर्यास्त

month the position of the Sun will be changing because of the सूर्योदय सूर्यास्त movement, the Sun's appearance itself during the peak time you will find that in the early Sun itself will look like bright one. And at other seasons the early Sun will look only reddish. Thus you can find the rising Sun itself will have twelve different appearances according to its position. And therefore, सूर्योदय सूर्यास्त सूर्योदय सूर्यास्त सूर्योदय सूर्यास्त सूर्योदय सूर्यास्त. And it is सूर्योदय सूर्यास्त. In fact, it is the father of all the beings, because the Sun alone gives the energy the life to all people directly and indirectly also Sun gives life to plant kingdom and only if plant kingdom is there we can survive. Thus,

सूर्योदय सूर्यास्त सूर्योदय सूर्यास्त सूर्योदय सूर्यास्त सूर्योदय सूर्यास्त

I enter the earth and give सूर्योदय सूर्यास्त.

सूर्योदय सूर्यास्त सूर्योदय सूर्यास्त सूर्योदय सूर्यास्त सूर्योदय सूर्यास्त सूर्योदय सूर्यास्त सूर्योदय सूर्यास्त So सूर्योदय सूर्यास्त, he is the father of all living beings because he sustains all. What is the derivation for सूर्योदय सूर्यास्त? सूर्योदय सूर्यास्त सूर्योदय सूर्यास्त. means . How the word

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mother came? माता माप मापता. The one who measures. So therefore, the one who gives everything in a measured manner with love and care is mother.

□□□ □□□□. Therefore, □□□□□□□□. More we will see in the next class.

[illegible]

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[illegible]

Talking about the creation after 1949 and now we are discussing 1949. 1949 said that 1949, the year itself is a manifestation of 1949 and therefore, the year also must be 1949, consisting of complementary pairs and 1949 were mentioned as the 1949 and 1949 stands for 1949 and 1949 stands for 1949 and

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

incidentally ॐ नमो भगवते वासुदेवाय is taking a diversion that ॐ नमो भगवते वासुदेवाय indicates the ॐ नमो भगवते वासुदेवाय and ॐ नमो भगवते वासुदेवाय indicates ॐ नमो भगवते वासुदेवाय and those people who do ॐ नमो भगवते वासुदेवाय they take to ॐ नमो भगवते वासुदेवाय and attain , those who take to ॐ नमो भगवते वासुदेवाय they follow ॐ नमो भगवते वासुदेवाय and attain ॐ नमो भगवते वासुदेवाय or ॐ नमो भगवते वासुदेवाय. Having mentioned that now ॐ नमो भगवते वासुदेवाय wants to glorify ॐ नमो भगवते वासुदेवाय. The destination of ॐ नमो भगवते वासुदेवाय is praised here. Previously ॐ नमो भगवते वासुदेवाय was praised as ॐ नमो भगवते वासुदेवाय but now again ॐ नमो भगवते वासुदेवाय is praised as the destination of ॐ नमो भगवते वासुदेवाय, a destination which stands for ॐ नमो भगवते वासुदेवाय. Because ॐ नमो भगवते वासुदेवाय leads to ॐ नमो भगवते वासुदेवाय from where ॐ नमो भगवते वासुदेवाय is attained. And therefore we get now ॐ नमो भगवते वासुदेवाय in the eleventh ॐ नमो भगवते वासुदेवाय. There we saw ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय. So the ॐ नमो भगवते वासुदेवाय is said to be ॐ नमो भगवते वासुदेवाय, the five footed Lord, each foot representing one-one season or ॐ नमो भगवते वासुदेवाय. And ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय he has got twelve expressions or manifestations in each of the month and he is known as the father of the creation because ॐ नमो भगवते वासुदेवाय alone gives life to all beings, ॐ नमो भगवते वासुदेवाय alone protects all beings therefore he is called

सूर्यस्य सूर्यस्य च

सूर्यस्य सूर्यस्य च

सूर्यस्य , that is in this context सूर्यस्य. In normal context सूर्यस्य means only but in this context we have to take a special meaning as सूर्यस्य. And what else is सूर्यस्य? सूर्यस्यस्यस्य. here means सूर्यस्य or water. So, सूर्यस्य means the one who has plenty of water. It looks funny. We say सूर्यस्य सूर्यस्य is full of fire, it is nothing but energy, heat. How do you say it is full of water? Because the Sun alone is responsible for rain.

सूर्यस्यस्यस्य सूर्यस्य सूर्यस्य सूर्य सूर्यस्यस्य सूर्य सूर्यस्य सूर्य सूर्यस्यस्यस्यस्य सूर्य - सूर्य सूर्य

So since the Sun is responsible for the evaporation of the oceanic waters and that alone is responsible for the formation of the clouds and that alone later comes in the form of rain and therefore the Sun is supposed to be store house of waters. In short, it means it is the cause of rain, सूर्यस्यस्यस्य, सूर्यस्यस्यस्य. सूर्य सूर्यस्य - thus some sages glorify the Sun in these terms. Ok. Whereas some other sages glorify in different terms. so till now it is the

ग्लोरिफिकेशन के द्वारा

ग्लोरिफिकेशन के द्वारा

glorification of one set of sages, now we get again glorification done by other set of people. That is why **गुरुदेव** says **कुछ और गुरु** - some other sages also glorify **गुरु** के द्वारा. So **गुरुदेव** **गुरु** **गुरु** **गुरु** **गुरुदेव**. How do they glorify? That is also given here. **गुरुदेव** **गुरुदेव** **गुरु** **गुरु** **गुरुदेव** **गुरु**. They say **गुरुदेव**. **गुरुदेव** means **गुरुदेव** because **गुरु** **गुरु** **गुरु** is the light, which illumines everything, everything falls within the range of **गुरु** **गुरुदेव** therefore he is the illuminator of all, the knower of all. This is one reason. The second reason is **गुरु** **गुरुदेव** **गुरु** represents **गुरुदेव** in our scriptures. **गुरुदेव** or **गुरुदेव** is represented by **गुरु** **गुरुदेव**. And **गुरुदेव** is **गुरुदेव** **गुरुदेव** because he is **गुरुदेव** **गुरुदेव** **गुरु** and **गुरुदेव** **गुरुदेव** **गुरु** includes **गुरुदेव** **गुरुदेव** and since **गुरुदेव** has got total intellect, he must have total knowledge also. Therefore, **गुरु** **गुरुदेव** **गुरु** represents omniscience as **गुरुदेव**. And therefore he is called **गुरुदेव**, the seer of all, **गुरुदेव** **गुरु** **गुरुदेव** - the one who sees everything, the one who knows

समय के क्षण

समय के क्षण

moments are through season, seasonal movements. The very life goes in seasons alone. That is why if a person is sixty years old, they say he has seen sixty autumns. Means what? Each one is a spoke, movement is only in that. And when you say the spokes are the seasons, the **समय** represents the **समय के क्षण** **समय के क्षण** **समय के क्षण** **समय के क्षण** **समय के क्षण**. The **समय** who represents time he moves in the form of season. Highly imaginative! So we should have poetic mind for appreciating that. And not only that they say **समय के क्षण** **समय के क्षण**. We have to supply the entire world. **समय के क्षण** **समय के क्षण** **समय के क्षण** - the whole creation is supported by this **समय के क्षण** alone. Thus some other sages glorify the Sun as the supporter of all and it is this **समय के क्षण** which is reached by the **समय के क्षण** s the path of which is represented by **समय के क्षण**. And this is a quotation from **समय के क्षण** and with this the **समय के क्षण** **समय के क्षण** is over. But yet **समय के क्षण** **समय के क्षण** is not yet over because here afterwards he wants to talk about the **समय के क्षण** of **समय के क्षण**, then **समय के क्षण**. So therefore **समय के क्षण**

संस्कृत संस्कृत

संस्कृत संस्कृत

संस्कृत still continues. It is only one part of संस्कृत संस्कृत is over, now another part is going to come.

Verse No. 1.12 सं सं संस्कृतसंस्कृतसंस्कृत सं

संस्कृत सं संस्कृत संस्कृत

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संस्कृतसंस्कृत सं सं सं Now संस्कृत संस्कृत. सं सं सं

संस्कृतसंस्कृत - the very same original

संस्कृतसंस्कृत alone is manifesting in the form

of संस्कृत. संस्कृत संस्कृतसंस्कृत संस्कृत संस्कृत सं सं

संस्कृतसंस्कृत संस्कृत. संस्कृतसंस्कृत alone appears in

the form of संस्कृत. And in that case संस्कृत

also must be संस्कृतसंस्कृतसंस्कृत, must

consist of complementary pair. And

what are they? सं संस्कृत सं संस्कृत - the dark

fortnight is called सं and संस्कृत, संस्कृत

means what? संस्कृतसंस्कृत, the bright

fortnight is known as संस्कृत. And both

mixed together become the whole

month. So this the whole month consist

of complementary pair of संस्कृतसंस्कृत and

सं संस्कृत. This much alone is संस्कृत संस्कृत.

And here afterwards a diversion here

also. After every संस्कृत सं a small

diversion is taken. And here what is

संस्कृत संस्कृत

संस्कृत संस्कृत

that? He says संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत. Now here what he wants to say is, संस्कृत संस्कृत here the संस्कृत s means those sages who meditate upon संस्कृत as संस्कृत. संस्कृत संस्कृत संस्कृत. Because it has been said that संस्कृत is संस्कृत and when they do such an संस्कृत they have an advantage. What is that advantage? Whatever संस्कृत ritual they do all these rituals will be as good as done in संस्कृत. That is even if they do a ritual in संस्कृत संस्कृत, that ritual will be as good as done in संस्कृत. According to scriptures a ritual done in संस्कृत is more efficacious and a ritual done in संस्कृत संस्कृत is less efficacious. संस्कृत संस्कृत is संस्कृत, like संस्कृत we say. And therefore suppose you are doing a ritual in संस्कृत संस्कृत normally it is less efficacious but suppose I do संस्कृत of संस्कृत as संस्कृत then what happens? संस्कृत संस्कृत संस्कृत also will become as efficacious as संस्कृत संस्कृत. {Is it too complicated? That is the संस्कृत I have to explain it.} So they idea is normally संस्कृत संस्कृत संस्कृत is less efficacious but if you do संस्कृत

ਸ਼੍ਰੀਮਤਿ ਸ਼੍ਰੀਮਤਿ ਸ਼੍ਰੀਮਤਿ

ਸ਼੍ਰੀਮਤਿ ਸ਼੍ਰੀਮਤਿ ਸ਼੍ਰੀਮਤਿ

ਸ਼੍ਰੀਮਤਿ ਸ਼੍ਰੀਮਤਿ and the ਸ਼੍ਰੀਮਤਿ being meditation on ਸ਼੍ਰੀਮਤਿ as ਸ਼੍ਰੀਮਤਿ then the advantage is ਸ਼੍ਰੀਮਤਿ ਸ਼੍ਰੀਮਤਿ also will be converted to ਸ਼੍ਰੀਮਤਿ ਸ਼੍ਰੀਮਤਿ. Like in the 17th chapter we saw if you chant ਸ਼੍ਰੀਮਤਿ at the end of a ritual even a defective ritual will become an effective ritual. Similarly, if you do ਸ਼੍ਰੀਮਤਿ then ਸ਼੍ਰੀਮਤਿ ਸ਼੍ਰੀਮਤਿ will become ਸ਼੍ਰੀਮਤਿ ਸ਼੍ਰੀਮਤਿ. That is said ਸ਼੍ਰੀਮਤਿ ਸ਼੍ਰੀਮਤਿ ਸ਼੍ਰੀਮਤਿ ਸ਼੍ਰੀਮਤਿ ਸ਼੍ਰੀਮਤਿ ਸ਼੍ਰੀਮਤਿ. ਸ਼੍ਰੀਮਤਿ means rituals. They perform rituals always in ਸ਼੍ਰੀਮਤਿ alone. Whatever be the time of ritual it is reckoned as ਸ਼੍ਰੀਮਤਿ alone. Whereas ਸ਼੍ਰੀਮਤਿ - if they do not have this ਸ਼੍ਰੀਮਤਿ, they do not perform this ਸ਼੍ਰੀਮਤਿ of seeing ਸ਼੍ਰੀਮਤਿ as ਸ਼੍ਰੀਮਤਿ then what happens? Whatever time they do ਸ਼੍ਰੀਮਤਿ it will be as good as ਸ਼੍ਰੀਮਤਿ ਸ਼੍ਰੀਮਤਿ alone, even if they do a ਸ਼੍ਰੀਮਤਿ in ਸ਼੍ਰੀਮਤਿ it will be as less efficacious as doing in ਸ਼੍ਰੀਮਤਿ alone. So ਸ਼੍ਰੀਮਤਿ. ਸ਼੍ਰੀਮਤਿ means what? ਸ਼੍ਰੀਮਤਿ, ਸ਼੍ਰੀਮਤਿ they are doing ਸ਼੍ਰੀਮਤਿ, ਸ਼੍ਰੀਮਤਿ means what? ਸ਼੍ਰੀਮਤਿ. So ਸ਼੍ਰੀਮਤਿ ਸ਼੍ਰੀਮਤਿ ਸ਼੍ਰੀਮਤਿ ਸ਼੍ਰੀਮਤਿ ਸ਼੍ਰੀਮਤਿ, even if they do in ਸ਼੍ਰੀਮਤਿ its value is

दिवस और रात

दिवस और रात

दिवस, a full day consisting of a day and night is the manifestation of दिवस. So here he uses the word दिवस because in English also the same problem is there, the word day has got two meanings, isn't it? The word day has got two meanings, the day time is also called day and a full day consisting of 24 hours including day and night that is also called day. And therefore if he says day is दिवस we might have confusion and therefore दिवस says कि दिवस that is 24 hours is दिवस, we are not talking about twelve hours. I don't know why in all languages the same problem is there. Like रात and दिवस whole making दिवस like that here also one full day must be there and it must be divided into two separate things but the day itself is divided into day and night, there also day comes. And therefore the confusion can be there but it is there in all languages and therefore दिवस says कि दिवस . And this is also , a full day also consist of a

पूरककृतक कृतककृतक क

पूरककृतकक कृतककृतकक

complementary pair. So naturally question comes what is पूरककृतक and what is कृतककृतक? So कृतककृतककक answers कृतकक. कृतकक कृतकककृतकक कृतकक क कृतकककृतक - the daytime alone is कृतकककृतक. And कृतकककृतक क कृतकक - the night time is कृतकक. And the day and night is complementary pair, together making one whole day.

A small diversion is going to come and the diversion is regarding householders relationship, an advise to householders is given regarding the conjugal relationship. कृतकककृतककक कृतककक is given. And what is the कृतककक, the rule given? That is the कृतकककककककककक of a husband should be only in the night and it should not be in the day. कृतकक क कृतकककककककककक क क कृतकक. That is the कृतककक given. And why is this rule? क क कृतकक कृतकक कृतकककककककक. Here कृतकक means कृतककक. So those people who have कृतकककककककककक during daytime, what are they doing? कृतकककक क कृतकककककककककक - they are losing all their कृतकककककककक s, their energies. The reason is the daytime is presided over by कृतककक, so since the

ਸਮੇਂ ਦੇ ਸਾਥੀ ਸਮੇਂ

ਸਮੇਂ ਦੇ ਸਾਥੀ ਸਮੇਂ

So the next is ਸਮੇਂ ਦੇ ਸਾਥੀ. ਸਮੇਂ ਦੇ ਸਾਥੀ ਸਮੇਂ ਦੇ ਸਾਥੀ .
Because the ਸਮੇਂ s are created, the time
also is created - ਸਮੇਂ and ਸਮੇਂ have been
created. Now the beings must come.

ਸਮੇਂ ਦੇ ਸਾਥੀ ਸਮੇਂ ਦੇ ਸਾਥੀ ਸਮੇਂ ਦੇ ਸਾਥੀ ਸਮੇਂ ਦੇ ਸਾਥੀ ਸਮੇਂ ਦੇ ਸਾਥੀ

So now space-time are created, now in
the ਸਮੇਂ-ਸਮੇਂ there must be ਸਮੇਂ.
Otherwise what is the use of ਸਮੇਂ and
ਸਮੇਂ? And therefore the next creation is
ਸਮੇਂ. And what is ਸਮੇਂ? ਸਮੇਂ
alone manifests as ਸਮੇਂ also. So
ਸਮੇਂ is ਸਮੇਂ, ਸਮੇਂ is ਸਮੇਂ, ਸਮੇਂ is
ਸਮੇਂ also. ਸਮੇਂ stands for all types
of food, need not be cooked rice alone.
ਸਮੇਂ ਸਮੇਂ ਸਮੇਂ. That which is
consumed is ਸਮੇਂ, whatever we eat is
ਸਮੇਂ alone. Because $\sqrt{\text{ਸਮੇਂ}}$ to eat. But
here ਸਮੇਂ does not divide into ਸਮੇਂ and
ਸਮੇਂ but we can imagine that ਸਮੇਂ
also must consist of ਸਮੇਂ ਸਮੇਂ ਸਮੇਂ
but that is not said here. How do you
know it consists of both? That is
indicated in the next portion. ਸਮੇਂ ਸਮੇਂ -
from that ਸਮੇਂ alone, from the
modified form of ਸਮੇਂ alone ਸਮੇਂ ਸਮੇਂ. ਸਮੇਂ

सर्वस्य बीजं

सर्वस्य बीजं

means सर्वस्य बीजं, the seed of all beings are born. So बीजं बीजं means the seed, the sperm of all beings are born out of सर्वस्य. And this seed also consists of two parts. The seed that forms in the male body and the seed that forms in the female body. Both of them or what? सर्वस्य modified alone. As they say the sperm and the ovum both of them are बीजं बीजं are alone. Thus बीजं बीजं stands for the seed formed in the female body as well as in the male body. Normally, in scriptures they call it as सर्वस्यबीजं. सर्वस्य is the part of the seed in the male, बीजं is in the female. सर्वस्यबीजं बीजं बीजं or any बीजं बीजं. So therefore बीजं बीजं is an सर्वस्य for सर्वस्य also and this can be taken as the सर्वस्य बीजं but सर्वस्य doesn't divide that, it is understood. Thus सर्वस्य also consist of सर्वस्यबीजं because that alone gets divided in the two bodies. And there afterwards सर्वस्य बीजं बीजं सर्वस्यबीजं बीजं. सर्वस्य - from that बीजं alone, सर्वस्यबीजं बीजं - from the combination of the

संस्कृत संस्कृत

संस्कृत संस्कृत

a संस्कृत we call it as संस्कृत and finally coming to संस्कृत where a person completely gives up संस्कृत. Thus for that discipline this is the first stage. So that is pointed out here as संस्कृत, संस्कृत. संस्कृत those people who follow this संस्कृत, what is the advantage? संस्कृत संस्कृत - just as संस्कृत always created a pair consisting of संस्कृत, similarly, this couple also will get संस्कृत. संस्कृत means a male and a female, संस्कृत they will also get a complementary pair. So one for this and one for that, they will also get a male and a female child. And then some more is said. Previously it was said that those who do rituals they will attain through संस्कृत and those who do संस्कृत they will attain संस्कृत through संस्कृत. Here संस्कृत says even to get those two संस्कृत a person must follow संस्कृत संस्कृत. Thus संस्कृत संस्कृत is an important condition to attain संस्कृत also as well as to attain संस्कृत. That means all the rituals will

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

be fruitful only when ॐ नमो भगवते वासुदेवाय is observed. Similarly, all ॐ नमो भगवते वासुदेवाय also will be useful only when ॐ नमो भगवते वासुदेवाय is observed. This ॐ नमो भगवते वासुदेवाय becomes a condition for any ritual or to any ॐ नमो भगवते वासुदेवाय to be fruitful. That is what is said here.

ॐ नमो भगवते वासुदेवाय - only for those people who follow ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय, ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय, for them alone ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय. Here ॐ नमो भगवते वासुदेवाय stands for ॐ नमो भगवते वासुदेवाय and not real ॐ नमो भगवते वासुदेवाय. That is going to come in the next ॐ नमो भगवते वासुदेवाय. So here ॐ नमो भगवते वासुदेवाय stands for ॐ नमो भगवते वासुदेवाय or ॐ नमो भगवते वासुदेवाय. And who are those people? That is further clarified, ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय - those people who follow austerities, disciplines, ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय - those people who have ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय, which is mentioned as ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय and ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय - those who are truthful, those who do not tell lie, ॐ नमो भगवते वासुदेवाय means ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय, avoiding lies. Thus if people follow these disciplines along with this ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय then alone all other ॐ नमो भगवते वासुदेवाय become fruitful. Thus here is the emphasis of ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय, that is the essence here. Not only for ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय or

□□□□□□□□ □□□□□□□□

in fact, for the **also** **so** there also **is** said. That is highlighted in this **It** is a very important discipline. **Thus** **must** be supported by **Now** the **also** is to be supported by **is** to be mentioned in the last **.**

Verse No. 1.16

Now **□□□□□□**. Again □□□□□□
 □□□□□□□□□□□□ □□ only for those people.
 who follow □□□□□□□□ □□□□□□ for them
 alone □□□□□□ also is possible or □□□□□□
 is possible. So, □□□□□□ □□□□□□
 □□□□□□□□□□□□ □□ **□□□ □□□□□ □□□□□□□□□□**. Here
 □□□□□□□□ means □□□□□□□□ itself. In the
 previous case □□□□□□□□ meant or □□□□□□□□
 here it stands for □□□□□□□□. , And what
 type of □□□□□□□□? □□□□□□. □□□□□□ means
 □□□□□□□□. □□□□□□ means □□□□□□□□□□. which is

பெரும்பாலும் பார்ப்பது

பெரும்பாலும் பார்ப்பது

predominantly . Because பார்ப்பது பார்ப்பது we have seen in பார்ப்பது பார்ப்பது .

பார்ப்பது பார்ப்பது பார்ப்பது பார்ப்பது பார்ப்பது ... பார்ப்பது -பார்ப்பது

Ultimately, பார்ப்பது பார்ப்பது is almost pure பார்ப்பது, it is only 0.0001% பார்ப்பது is there. What is that பார்ப்பது? 'This also will end' that பார்ப்பது will be bugging all the time. So therefore, it is called பார்ப்பது. பார்ப்பது means dirt or impurity, impurity is பார்ப்பது. Therefore, பார்ப்பது means பார்ப்பது பார்ப்பது

பார்ப்பது. பார்ப்பது means பார்ப்பது பார்ப்பது பார்ப்பது but பார்ப்பது பார்ப்பது alone is not sufficient, other பார்ப்பது supported by பார்ப்பது also. Because பார்ப்பது specially writes in that. பார்ப்பது பார்ப்பது பார்ப்பது பார்ப்பது பார்ப்பது பார்ப்பது பார்ப்பது பார்ப்பது. But it should be followed by this.

And not only that what type of people they should be? To go to பார்ப்பது also they must have certain qualifications. What are they? பார்ப்பது பார்ப்பது - those who are free from three evils. What are they?

□□□□□□ □□□□□□□□

□□□□□□□□ □□□□□□□□

First evil is 曲解. 曲解 means 歪曲. Always perverting things, misinterpreting things, perversion, 曲解, 歪曲 曲解, etc. Always saying the wrong side of things, always having negative motives is called 曲解. 曲解 means lying. To have 曲解 and to say that I have no 曲解! Two mistakes. 曲解 one mistake and denying that is second mistake. And what is the third mistake?

. 裏面 means 裏面, fraud, deceit, cheating. Therefore inside 裏面 is there but outside there is a facade of, there is a mask off good intentions. Therefore, he talks as though he has got noble motives but behind that inside is only selfish motives is there. And such a double character Dr Jekyll and Mr Hyde is called 二重人格. 裏面裏面. These three evils must go. If I am talking with a motive, I must clearly come out with that, there should not be a split personality. As long as these are there 裏面 is not possible, 裏面 is never possible. If 裏面 itself is not

□□□□□□ □□□□□□□□

□□□□□□□□ □□□□□□□□

possible then what to talk about ॥॥॥॥॥? Therefore, we should practice as much as possible to be same inside as well as outside. If there is a machine which can read our mind we must be able to openly give our mind to that machine. If that is there that is called pure mind, clean mind, ॥॥॥॥॥॥॥ it is called. This is the qualification necessary for ॥॥॥॥॥॥॥.

With this `using` statement also was emphasized.

□□ □□□□□□ and □□□□□□□□ were reminded also and the original question of □□□□□□□□□□ □□ has been completed also and since no other topic is necessary, the first section is concluded. So now we have to imagine □□□□□□ or □□□□□□□□□□ has gone and sat in the bench. Now in the next class the second student will come, that will see in the next class.

በጥቅም ላይ የዋለው የጥናት ዘመን በጥንቃቄ መመረቅ ይገባል፡፡

We will see the important points of the first section and then we will go to the second section. In the first section the main topic was $\mathbb{R}^n$ because the question also was regarding the $\mathbb{R}^n$.

[illegible]

And this **Yin Yang** was given in a unique manner in the form of five **Yin Yang** s as **Yin Yang** **Yin Yang**, **Yin Yang** **Yin Yang**, **Yin Yang** **Yin Yang**, **Yin Yang** **Yin Yang** and **Yin Yang** **Yin Yang**. And the unique feature of this creation is introducing the creation as a set of complementary pairs, which aspect we don't find in other **Yin Yang** s. Normally, we divide the universe into pairs but in those contexts the pairs are known as **Yin Yang**. **Yin Yang** means a pair consisting of opposites. But in **Yin Yang**, the very same pair is known as **Yin Yang** even though they are opposites, they are complementary. And the difference between these two attitudes or the two way of interpretation is very much. When you look at them as opposites we will develop **Yin** and **Yang** but when

□□□□□□ □□□□□□ □

□□□□□□□□ □□□□□□□□

we will look at them as a complementary pairs then we will see them together as a whole. So in a complementary pair both the members are equally important to make the whole. Thus life and death will not be seen as opposites but the life and death becomes integral part of the whole creation. Similarly, growth and disease or decay are not the pairs of opposites but they are complementary pairs that means living should involve growth as well as decay. So you have to accept as a whole, the greatest advantage is acceptance idea comes. We will accept the death also because that also is necessary to complete the creation. We accept association as well as dissociation also because only both of them put together makes a whole. We will get a holistic vision, which is very much talked about nowadays. So thus the □□□□□ □ in the form of □□□□□□□□□□ was pointed out, which is a very beautiful approach unique to □□□□□□□□□□□□. Thus □□□□□ □ is the first point.

And after every small diversion was taken. Among them the most important point was the topic, which was talked about after . After talking about the creation of and this diversion was taken, which was in the ninth and tenth , the and was talked about. That is another important point of this section.

And then the third point is a discipline of was also introduced. These are the three main points of the first section. , and as discipline.

Now we have to go to the second section and we have to connect it to because this is supposed to be a commentary on $\text{[mathematical expression]}$. So in $\text{[mathematical expression]}$ and $\text{[mathematical expression]}$ were introduced. $\text{[mathematical expression]}$ is the preparatory knowledge and $\text{[mathematical expression]}$ is the $\text{[mathematical expression]}$, the real knowledge. And this $\text{[mathematical expression]}$ we divided into two as $\text{[mathematical expression]}$ and $\text{[mathematical expression]}$ and this $\text{[mathematical expression]}$ consisting of $\text{[mathematical expression]}$ and $\text{[mathematical expression]}$ was discussed in second section of the first chapter, $\text{[mathematical expression]}$ $\text{[mathematical expression]}$ $\text{[mathematical expression]}$ $\text{[mathematical expression]}$. The is divided into three chapters of two sections each. And there $\text{[mathematical expression]}$ was elaborately talked and $\text{[mathematical expression]}$ was not talked about very much. Where? In $\text{[mathematical expression]}$ first chapter, second section. Even though both $\text{[mathematical expression]}$ and $\text{[mathematical expression]}$ together make $\text{[mathematical expression]}$, the $\text{[mathematical expression]}$ part of $\text{[mathematical expression]}$ was elaborately discussed but the $\text{[mathematical expression]}$ part was not discussed much at all. If you remember $\text{[mathematical expression]}$ various $\text{[mathematical expression]}$ S, $\text{[mathematical expression]}$ $\text{[mathematical expression]}$ $\text{[mathematical expression]}$ $\text{[mathematical expression]}$ $\text{[mathematical expression]}$

ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ

ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ

ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ
ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ

Do all the **rituals** and again the **ritual** was introduced and if the ritual is not followed by

ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ

ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ

ਸ਼੍ਰੀ

etc., the **ritual** must be supported by various other rituals and there only

ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ

ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ the seven tongues of the flame and how the ritualist after death will go ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ And how the various **rituals** welcome him and how he will enjoy elaborately ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ was talked and the ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ was also done there ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ

ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ
ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ
ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ etc. Thus in nine **rituals** ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ was elaborately discussed but ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ

□□□□□□ □□□□□□ □

□□□□□□□□ □□□□□□□□

was discussed only in one paragraph in the eleventh chapter it comes.

[illegible]

So therefore the balance was not there, **mind** was given predominance and **body** was not discussed. Therefore, in the **body** is going to be given importance and therefore the second and third sections are going to be **body** sections, **body** **body** **body**. And here the **body** is going to be **body** **body**. And **body** you must know the definition, you must remember the definition. **body** is defined as what? **body** **body** **body** **body** **body** **body**. Primarily, **body** is a mental activity. cannot be called **body**. Somebody asked a doubt. He says he is a **body** **body** and he does lot of **body** s

सर्वथा सर्वथा च

सर्वथा सर्वथा च

and all because of the he cannot called
सर्वथा at the end of the or at the
beginning of the he should meditate
on the deity, only then he can be called
सर्वथा. Doing physical worship will be
called only सर्वथा. Therefore, सर्वथा *means*
it is purely mental activity. That is why I
said सर्वथा सर्वथा. Then there will be a
problem because in सर्वथा also what do
we do? Mental activity only. Therefore,
सर्वथा also will be called as सर्वथा. And
therefore to differentiate सर्वथा from
सर्वथा what do we say? सर्वथा सर्वथा सर्वथा
सर्वथा सर्वथा. सर्वथा is what? सर्वथा सर्वथा
सर्वथा सर्वथा सर्वथा is सर्वथा सर्वथा. So
therefore when you have a mental
activity which is centered on qualified
सर्वथा, attributed सर्वथा, सर्वथा, सर्वथा
सर्वथा सर्वथा सर्वथा सर्वथा सर्वथा सर्वथा सर्वथा
सर्वथा सर्वथा सर्वथा. And here it is going
to be सर्वथा सर्वथा. Ok. Then why two
chapters? Is one not sufficient? According
to सर्वथा rule whatever
सर्वथा is going to be prescribed that
deity has to be extolled, has to be

□□□□□□ □□□□□□ □

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very grateful that in spite of his busy activities he has condescended to come down and give small talk etc. Why

because you are doing ████████ on him for

one hour!  means what? You are

putting your whole attention do that

lecturer. If you have to do that you

should develop some kind of a respect,

need not do , we have to sit without

getting up at least. Therefore, $\square\square\square\square\square$

XXXXXXXXXX XXXXXXXXXX XXXXXXXXXX XX XXXXXXX XXXXXXXXXXXXX, has

to be glorified. And therefore the

second section is going to be

□□□□□□ and the third section is going to

be . And plays a

very important role in the also,

[illegible]

□□□□ □ □□□□□□□□□ □ □□□ □ □□□□□□□□□□□□ □

So thus φ is an $\mathcal{L}$ -formula, which is an

important for arriving at the topic

also. Therefore, $\mathbb{R}^n$ is important. It is

one of the $\square\square\square\square\square$ s. It is suffice to

know that it is important. If you want to

give a technical reason you should say

one of the $\square\square\square\square$ s it is.

How are we going to glorify [blank]? In this section [blank] is going to be glorified. How are we going to glorify? We should see the development then the section will be easy. What is the definition of [blank]? You should not forget. [blank] is [blank] [blank]. So the Consciousness along with the total subtle body is equal to [blank]. [blank] means total. So [blank] has got the total subtle body as his equipment just as we have got individual subtle body as our equipment, [blank] has got total subtle body as his equipment. Therefore, [blank] [blank]. Don't ask me what is [blank], I will be in trouble. And last Sunday only we have discussed and therefore you must be remembering.

○ [blank] [blank] [blank] [blank] [blank]
[blank] [blank] - [blank]

So thus [blank] [blank] is [blank]. And how does he help us if you ask, the [blank] [blank] is alone available as the [blank] [blank] in everyone.

பெரியோர் பெரியோர்

பெரியோர் பெரியோர்

So பெரியோர் alone is obtaining as the individual பெரியோர் in all the பெரியோர். Because பெரியோர் alone is manifesting in the form of பெரியோர். And therefore how does பெரியோர் bless us? In the form of our பெரியோர். And what is the importance of பெரியோர்? The very பெரியோர் is alive, the very பெரியோர் is functioning only because of the blessing of பெரியோர். Minus the பெரியோர் the பெரியோர் is a corpse, it is only a dead body. So in short, the very life in us is because of பெரியோர் and the very பெரியோர் is because of பெரியோர். That is the approach. The very life is because of பெரியோர் and the very பெரியோர் is because of பெரியோர். Thus without பெரியோர் an individual cannot even survive as an individual. Ok. Even in பெரியோர் we have seen there are seventeen parts are there. பெரியோர் + + + பெரியோர் + பெரியோர். Of these seventeen organs also which is the most important one? If you analyse the scriptures say that பெரியோர் is

जीवन का अर्थ क्या है ?

जीवन का अर्थ क्या है ?

the most important of the **जीवन** . And that is why when a person is alive he is endowed with **जीवन** but generally what do we call a living person? **जीवन**. **जीवन** means what? **जीवन** **जीवन** **जीवन** **जीवन**. That which has **जीवन** is **जीवन**. Now why don't you say it is endowed with **जीवन**? It is endowed with **जीवन**? So even though the **जीवन** consists of **जीवन** **जीवन** **जीवन** **जीवन** **जीवन** **जीवन** etc., still we say that the **जीवन** is one which is endowed with **जीवन**. Why can't we say **जीवन**, why only call **जीवन**? Because the most important part of the **जीवन** is **जीवन** and therefore we always call a living person as a **जीवन**. And that is why when the life is going also we say **जीवन** is going, life is going, he is taking my life. So why do you say **जीवन**? Really speaking the **जीवन**s are also going along with **जीवन** , all of them are going and therefore the **जीवन** is sustaining an individual and even in the

particular, the brain is particularly sustaining an individual.

And there is another reason also that while sleeping all the senses come to a standstill. The senses have stopped, eyes do not perceive, ears do not listen, nose does not smell, then the hands legs etc., also come to a standstill. You don't remember anything, you don't know anything, there is no thought, there is no feeling, there is no reasoning, therefore why even the 'I' is resolved during sleep. That is why nobody says I am sleeping, even 'I' is resolved. But still if we say that the person is alive all the senses have come to a standstill. Even though the senses are at a standstill even when all the senses have subsided still we call him alive because of one reason, because still the heart is going. Imagine the heart also take rest! If it misses one beat they say all kinds of problems will start coming. Missing a

beat is big problem. Now imagine heart stops during . So circulation doesn't stop, digestion doesn't stop, that is why early morning many people get up hungrily. Why because □□□□□ has been working, □□□□□ has been working, of course, □□□□□ need not work that we've already seen, so anyway we need not go into the details, the idea is the person is alive only because of the □□□□□'s functioning. And therefore □□□□□ becomes the most important. In fact, one of the names for □□□□□ □□□□□□□□ is □□□□□, because in □□□□□ □□□□□□□□ also □□□□□□□ aspect we are experiencing during . Anyway we need not go to □□□□□ □□□□□□□□, because it is coming anyway tomorrow. Therefore, we find that □□□□□ is the greatest blessing given by □□□□□□□□□□ and therefore in this section the □□□□□□□□□□ □□□□□□□ is going to be as □□□□□□. So □□□□□□□□□□ □□□□□□□ is going to be as □□□□□□□□ □□□□□ because □□□□□□□□□□ as □□□□□□ is blessing everyone the most. So even though □□□□□□□ may not be functioning,

□□□□□□ □□□□□□ □

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many people without [] are happily surviving. Isn't it? Why because [] is the blessing of []. In fact, for many of us after college [] stops functioning. Then still we happily survive and therefore here []'s blessing seems to be better than even the [] gift, the [] gift seems to be better. Therefore, the [] is going to be called []. [] which is as good as [] only because [] is []. And therefore the second section is [], the third section is []. This is the division of topic. And accordingly we get the question also from the second member of the six member team, of students who have come. So the question also is going to be accordingly asked. Now we will go into the question.

[illegible]

QUESTION QUESTION

QUESTION QUESTION

QUESTION QUESTION is the first question. Now the disciple is QUESTION QUESTION both together is the name of one student. Two names, one student. He is called QUESTION because he belongs to QUESTION and he is called QUESTION because he belongs to QUESTION QUESTION. So QUESTION QUESTION QUESTION QUESTION. QUESTION means what? QUESTIONQUESTION,

QUESTIONQUESTION. QUESTION QUESTIONQUESTION? QUESTIONQUESTIONQUESTION QUESTIONQUESTIONQUESTION. After QUESTIONQUESTION's QUESTION and QUESTION. QUESTION QUESTION - he asked. Whom? QUESTION. QUESTION means QUESTIONQUESTIONQUESTION. QUESTIONQUESTION is the QUESTION. So his name is not written because he is the common QUESTION for all the six. Therefore, . What is the question? QUESTION QUESTION QUESTION QUESTION QUESTIONQUESTIONQUESTIONQUESTION - so oh lord! QUESTION QUESTION! what are the QUESTION that sustains the people? So what are the QUESTION that sustain the people. And here QUESTIONQUESTION literally means people and here people refers to the QUESTIONQUESTION. So what are the QUESTION that sustains the QUESTIONQUESTION. And here QUESTIONQUESTION or QUESTIONQUESTION means various principles of the body like a QUESTIONQUESTIONQUESTIONQUESTION, QUESTIONQUESTIONQUESTIONQUESTION

Principles etc. So here principles means various factors of the body including both physical and subtle body or various principles. I call them principles because these principles include all organs and they include even principles because even the five elements are contributing for the sustenance of the body. The space is providing space and the earth is providing food, air is providing breathing air. Therefore, by principles I mean all factors that are contributing to the survival of the body. It can be the principles, it can be a principle, it can be principles, it can be principles. All put together is asked as principles. So what are the principles that sustains? Why do you call these principles as principles? Because of two reasons.

One reason is when you look at the principles alone they are inert in nature, like principles. They are inert in nature. Oxygen is inert, food is inert but in our scriptures we never look at anything

without taking the

Consciousness

principle into account. Because behind every inert matter there is

And therefore when we refer to any inert matter we are referring to it along with the , along with the intelligence principle. For example if you take the Sun alone as a matter principle we call it as but we never believe the Sun as mere matter, the Sun is pervaded by the , the intelligence principle.

Therefore, we call it as .

Similarly, we look upon also as .

So by using the word what we mean is we are taking along with Consciousness principle. So therefore every factor is a . So if is blessing you it is , it is in the form of that is blessing you. If the rain is blessing you, we don't call rain is blessing but as is blessing us, because blessing can be done by only a principle, intelligence principle never by an .

thus each one is going to claim superiority and we are going to see the eyes are going to talk, the nose will talk, each sense organ, each power is going to talk and therefore each one is going to be symbolized as a separate individual. Like in **संस्कृत** s you will find **संस्कृत** will be personified, love will be personified, **संस्कृत**, time will be personified and there will be discussion among the **संस्कृत**, among diseases, in **संस्कृत** very interesting discussion is there. Diseases are also personified, time also is personified for the sake of symbolic representation. Similarly, here also all principles are going to talk among one another and therefore here itself they are introduced as one-one **संस्कृत**, each one is going to talk. And therefore also the word **संस्कृत** is used here. So **संस्कृत** means what? How many. So how many **संस्कृत**s are sustaining the **संस्कृत**, **संस्कृत** **संस्कृत**, **संस्कृत** **संस्कृत**. This is the first subsidiary question.

□□□□□ □□□□□ □

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Because second one is the main □□□□□, which is subdivided into three.

And the second question is □□□ □ □□□□□□□□□□. What are the principles who talk about their own glory. □□□□□□□□□□ means who are all going to claim their glory, 'I have done this, I have done that, I am sustaining.' So □□□□□□□□□□ means publicizing, declaring one's own glory, blowing one's own trumpet. so □□□□ □□□□□. □□□□□ to be supplied. □□□□ □□□□□ among these principles what are those principles which are going to declare their own glory. And invariably those who declare their glory will be second hand only, gloriless only. Because the one of true glory will never declare. So therefore □□□□□□□□□□ will declare their glory, □□□□□□□□□□□□□□ will declare the glory, □□□□□□□□□□□□□□□□□□□□ will declare their glory, □□□□□□ will never declare its glory and □□□□□□ alone will be truly glorious. And therefore he asks what all principles declare their glory?

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Then the third question is □□□□ □□□□□. □□□□□ □□□□□□□□ □□□□□□, □□□□□□□ □□□. So among these □□□□□□ □□ □□□□□□, who is the greatest □□□? So which all principles sustain the body, which all principles glorify themselves and of these principles which is the superior most, □□□□□□, □□□□□□□. This is the question and you can imagine answer will be that □□□□□ is the greatest. This is the question. Now □□□□□□□□ is going to answer.

Verse No. 2.2

□□□□□ □ □□□□□□ □ □□□□□ □ □□ □□ □□□□□□□□□□□□□□ □□□□□ □ □□□□□□□□□□□□□□ □□□□□□□ □ □ □□ □□□□□□□□□□□□□ □□□□□□□□□□□□□□□□ □□□□□□□□□ □ □ □

Now here the first and second questions are answered.

What is the first question? Who are the □□□□□ sustaining the body and who glorify themselves? These two questions are answered. . □□□□□□□ .

What □□□□□? □□□□□□□. To that □□□□□ □□□□□, □□ □□□□, □□ □□□□□□□□□, □□□□□ □□□□, that teacher □□□□□□□□ answered. Ok. Who are

आदित्य आदित्य

आदित्य आदित्य

the आदित्य s? He begins with आदित्य आदित्य. आदित्य आदित्य - so the first principle that is sustaining the individual is आदित्य आदित्य. Because, आदित्य is providing the space for him to live. So therefore what is the gift of आदित्य? आदित्य आदित्य आदित्य. आदित्य means what? Room, place. आदित्य आदित्य आदित्य. So, a space sustains a person by providing space for a person to live. Otherwise there will be accommodation problem. Now why are you facing accommodation problem? Really accommodation problem is because we want live in city alone, otherwise if you got any place, going in train you can find vast and vast lands are empty. So otherwise really speaking no accommodation problem is there, infinite space is there. Only we choose to suffer within a short place. And not only आदित्य, then all the other s also. And therefore आदित्य enumerates all the आदित्य s - आदित्य, आदित्य, आदित्य, आदित्य - air, fire, water, earth. And you have to add

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ॐ ॐ ॐ to all of them. Each one is a ॐ, a principle sustaining the individual. So, ॐ ॐ ॐ ॐ ॐ ॐ ॐ, ॐ ॐ ॐ ॐ ॐ ॐ etc., each one is a ॐ sustaining. And you know how each element contributes. Water is very important, fire is very important, earth is very important and of course, air is also very important. Now we recognize it because each one is polluted. So therefore, air is important, fire is important, earth is important and water is important. Therefore, each one contributes for the sustenance of the body, not the ॐ remember, we are talking about the individual ॐ, not the individual ॐ. And not only them

ॐ शिवाय नमः . ॐ means organ of speech, which represents all the ॐs. And each one is compared to a ॐ. The word ॐ must be added to everyone. ॐ ॐ, ॐ etc. Then ॐ stands for the ॐ, each one contributes. Without ॐ, without the mind etc., we cannot survive. And

आंखें और कान

आंखें और कान

आंखें और कान - the eyes and ears represent all the आंखें और कानs.

Thus s. In fact, that is why आंखें और कान we will see आंखें और कान there we will see all these alone are called आंखें और कान. And here आंखें और कान is not introduced not because आंखें और कान is not sustaining but आंखें और कान is going to be later separately introduced as the most important among them.

Therefore, आंखें और कान is omitted here, otherwise आंखें और कान also must be included in the list. So along with आंखें और कान all of them sustain. So thus these are the आंखें और कानs - आंखें और कानs

s - nineteen items if you had आंखें और कानs also it will be 24 आंखें और कानs. Of which nineteen have been enumerated here. This is answer to the first question. Then comes the answer to the second question. आंखें और कान - these nineteen आंखें और कानs, except the आंखें और कानs, these nineteen आंखें और कानs glorify their function and talk like this. आंखें और कान means glorifying, declaring, announcing. So, आंखें और कान publicizing their glories, they talk like this,

ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ

ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ

ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ. And how they talk is given within quotation, “ ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ ”. ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ - we alone are sustaining the body. ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ means sustenance, holding the fort together. So we hold the individual body together. ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ. ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ means ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ. Literally the word is ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ. ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ. Perhaps he was a ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ, I don't know. ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ . Bishwanathan bhy are you bondering in the beranda (ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ why are you wandering in the veranda). ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ. ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ means ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ. ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ means what? ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ. ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ means ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ. Body is called ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ because this body will go away. The second meaning is ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ, to smell. And the body is decaying one, smelling one, ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ. Thus because of this ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ and since it is made up of ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ, it has got a smell and therefore it is called ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ, ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ. Either because it goes, disappears or because ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ ਸ਼ਰੀਰ ਸੁਰੱਖਿਅਤ

ਸ਼੍ਰੀਮਤੀ ਜਗਜੀਤ ਕੌਰ

ਸ਼੍ਰੀਮਤੀ ਜਗਜੀਤ ਕੌਰ

ਸ਼੍ਰੀਮਤੀ. ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ. So, ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ
ਸ਼੍ਰੀਮਤੀ. ਸ਼੍ਰੀਮਤੀ means holding together
from

disintegration. Just as a string holds a
few things together tight, similarly we
alone keep the individual together and
ਸ਼੍ਰੀਮਤੀ, sustain the individual ਸ਼੍ਰੀਮਤੀ
ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ, they go on declaring
their glory. This is the answer to the
second question.

Now we have to get to the the third
question because that alone is the most
important one. Therefore, two questions
are answered in one ਸ਼੍ਰੀਮਤੀ. The rest of
the section is answer to the third
question, ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ is going to come,
which will see next class.

ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ
ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ .

CHAPTER. 2.1 - 2.6

THE PRINCIPLES OF THE CREATION
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 THE PRINCIPLES OF THE CREATION
 THE PRINCIPLES OF THE CREATION
 THE PRINCIPLES OF THE CREATION

In the second and third chapters of this book, the principle of the creation is going to be the topic we saw. And that too as the total principle, as the total power behind the whole creation. And therefore it is also known as the principle of the creation. And as we saw before if the principle of the creation has to be introduced the glory of the principle has to be talked about, the principle of the creation is necessary. And it is to talk about the principle of the creation that this second chapter is devoted. And in the third chapter the principle of the creation will come. And the student asks the question what are the principles that are sustaining the body, what are the principles that glorify themselves and what is the principle which is the greatest among them. So thus the second question has got three sub divisions.

i) One is what are the principles sustaining the body, and

ii) The Second question is who all glorify themselves and

iii) The third one is among all the sustainers, among all the sustaining principles which is the , which is ? Of these three questions, the first two questions were answered in the second itself. What are the sustaining principles? The , the , the s as well as the - mind, intellect. All these sustain the individual. This is answer to the first question - .

representing , representing , representing and s. nineteen , nineteen principles. In fact, also must be included in them and we should have said 24 principles, must have been the answer

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□□□□ □□□□ □□□□□□, among them who is the
□□□□□□? For that a story is going to
come. Ok. □□□□□□□□ number three.

Verse No. 2.3

You can understand. So what happened? **וַיָּבֹאוּ** came to know that all these nineteen **וַיָּבֹאוּ**s are unnecessarily arrogant and therefore one day, you have to imagine, **וַיָּבֹאוּ** called all these nineteen **וַיָּבֹאוּ**s. So you have to imagine that they are like people, they are personified in this section. And having called all of them **וַיָּבֹאוּ וַיָּבֹאוּ וַיָּבֹאוּ**. So the very adjective shows the status of the **וַיָּבֹאוּ**. So **וַיָּבֹאוּ** means **וַיָּבֹאוּ**, the most powerful **וַיָּבֹאוּ** addressed all these nineteen **וַיָּבֹאוּ**s - **וַיָּבֹאוּ וַיָּבֹאוּ וַיָּבֹאוּ**s, **וַיָּבֹאוּ וַיָּבֹאוּ וַיָּבֹאוּ**s, **וַיָּבֹאוּ וַיָּבֹאוּ וַיָּבֹאוּ**s - all these nineteen **וַיָּבֹאוּ**s he addressed, **וַיָּבֹאוּ וַיָּבֹאוּ**. What is that? Some advice - pride goes before a fall. So please listen **וַיָּבֹאוּ וַיָּבֹאוּ וַיָּבֹאוּ** - never get deluded. **וַיָּבֹאוּ וַיָּבֹאוּ וַיָּבֹאוּ** - may you not get deluded regarding the glory or regarding the fact of who sustains the

body may you not get deluded.

Why? Because the fact is, this is the next sentence, this is the addressing the other

addressing the other meaning etc. - so I, the alone, am dividing myself into fivefold . Here means myself, reflexive pronoun. Not

We are still in , then beyond that . So here we are only at level. Because you should remember the purpose of the , it is to gradually take us from and dwell there for some time, dwell there for some time, so that we will be aware of each layer of our personality. Then alone if one day, you say this is , , , , this is , nothing will enter. Therefore, they have various methods so that we will be aware of our physical personality then we will be aware of our and that is why each is to make us recognize our each layer of personality.

संस्कृत संस्कृत

संस्कृत संस्कृत

means we have progressed ourselves from $\sqrt{\text{संस्कृत}}$ to $\sqrt{\text{संस्कृत}}$. That is the *Vedantic* significance. And therefore here $\sqrt{\text{संस्कृत}}$ means $\sqrt{\text{संस्कृत}}$ alone and not $\sqrt{\text{संस्कृत}}$ $\sqrt{\text{संस्कृत}}$. Therefore, I divide myself. In how many ways? $\sqrt{\text{संस्कृत}}$ $\sqrt{\text{संस्कृत}}$ - into five divisions which are known as $\sqrt{\text{संस्कृत}}$, $\sqrt{\text{संस्कृत}}$, $\sqrt{\text{संस्कृत}}$, $\sqrt{\text{संस्कृत}}$, $\sqrt{\text{संस्कृत}}$. $\sqrt{\text{संस्कृत}}$ meaning the respiratory system, $\sqrt{\text{संस्कृत}}$ meaning the excretory system, $\sqrt{\text{संस्कृत}}$ - the circulatory system, $\sqrt{\text{संस्कृत}}$ - the digestive system and $\sqrt{\text{संस्कृत}}$ is the reversing system. So $\sqrt{\text{संस्कृत}}$ $\sqrt{\text{संस्कृत}}$ - through the $\sqrt{\text{संस्कृत}}$ s I sustain or I hold the body together. See $\sqrt{\text{संस्कृत}}$ is derived from the $\sqrt{\text{संस्कृत}}$. $\sqrt{\text{संस्कृत}}$ you would have heard. $\sqrt{\text{संस्कृत}}$ $\sqrt{\text{संस्कृत}}$. $\sqrt{\text{संस्कृत}}$ means pillar. And what is the job of a pillar? In a big construction, pillar is the one which holds the whole construction together. Therefore, even though pillars are situated at regular intervals only but the whole complex is sustained by the pillar only. And that is the reason that

in any organization or institution also if a person is very important, we say he is the pillar of the organization. Therefore, pillar is that which holds other things together. And even when we want to hold a tree nearby what do we keep? We keep a pillar that is called **Columnar Pillar** because **Columnar Pillar** means keeping it straight. Otherwise it will become bend. **Columnar Pillar** means keeping it together, holding it together. So **Columnar Pillar** means doing the job of a pillar. That is the literal translation, doing the job of a pillar, functioning like a pillar, **Columnar Pillar** is the root. And from which root alone the word **Columnar Pillar** has also come. When a person stands like a pillar, when somebody comes he doesn't even bend in prostration, no humility at all, always walking too straight like a pillar, we call him **Columnar Pillar**. All derived from one root that which is straight and that which holds other things straight. So **Columnar Pillar** doing the job of a pillar **Columnar Pillar** - I sustain the whole

individual. But

what happens?

Even though **they** openly declared and even though it was a truth but unfortunately because of the vanity of these nineteen **men** they refused to believe that. So what did they do? **Up to** is a statement of **quotation**. So it is within quotation. **And** **is** the words of **the**. So the **says** in spite of **s declaration** **means** these nineteen **s** did not believe it, did not have faith in the statements of **the**. Then what happened? **has** to prove it. Because when the words did not bless or did not give him the knowledge, then the **has** to teach a lesson and that is what **is** going to do. Next **.**

Verse

No.

2.4

individual. But

Even though **they** **openly declared** **and even though** **it was a truth** **but unfortunately** **because of the vanity of these nineteen** **men** **they refused to believe that.** **So** **what did they do?** **Up to** **is a statement of** **quotation.** **So** **it is within quotation.** **And** **is** **the words of** **the.** **So** **the** **says** **in spite of** **s declaration** **means** **these nineteen** **s** **did not believe it,** **did not have** **faith in the statements of** **the.** **Then** **what happened?** **has** **to prove it.** **Because** **when the words did not bless** **or did not give him the knowledge,** **then** **the** **has** **to teach a lesson** **and that** **is what** **is** **going to do.** **Next** **.**

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What did □□□□ do? As it happens in the assemblies whenever there is a problem and they suggest and the leader does not listen, what do they do? Walkout. So don't think that they are recent only! In itself the walkout is there. So □□□□□ □□□□□□□□□ □□□□□□□□□□ □□ - so because of the □□□□□□□, because □□□□□ was insulted you know, because of the □□□□□□□, self-respect, because of the self-respect □□□□□ went out of the body. □□, □□ is important, as it were. I am just going till the window sill only, by that time other ministers went and brought him back. So □□□□□□□□ □□□□□□□□□□ □□. Here they are all put in present tense, we have to convert into past tense. The □□□□□ went out as it were. Because if the □□□□□ had really gone out what would have happened you know, this fellow would have collapsed. And therefore it pretended to go out. Then what happens? All the other principles they thought they can happily sit in the hall but they found

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they were also without their knowledge going out. And □□□□□□□ □□□□□□□□□□ - when the □□□□□ was going out □□ □□□□ □□□ □□□□□□□□□□□□ - all the other nineteen □□□□□□s also were going out. Because their very existence and their very function are dependent on the □□□□□ alone and therefore □□□□□□□□□□□□□□. And what did □□□□□ do? Again he came back □□□□□□□□ □□□□□□□□□□□□ - and when □□□□□ again came back □□□ □□ □□□□□□□□□□□□ - all the nineteen □□□□□□s again came back. Thus □□□□□ was moving up and down and along with the □□□□□ the other powers were are also moving up and down. Isn't it true? Whenever we fall sick, when the □□□□□□□□□□□□ is getting worse and worse you find that our speaking power is reduced. Normally, we can shout at the top of the voice which can be listened by the 7th neighbor, especially Indians are supposed to be wonderful shouters, but this fellow diarrhea two days or anything happens the □□□□□□□□□□□□ is gone,

you will find that eyes are not able to see, the tongue is not able to taste, all the powers weaken. And again when the **संस्कृत** comes back all the powers also come back along with that. And that is why in **संस्कृत** also a similar story is given and when the **संस्कृत** claims that he can remember the **संस्कृत** s very well the teacher says 15 days I will not feed you properly and after 15 days he asked the **संस्कृत** chant **संस्कृत** and that too **संस्कृत**. **संस्कृत** or can be managed. He could not even remember the **संस्कृत** properly, then the teacher says even the intellectual power is dependent on the food, again food standing for energy, **संस्कृत** alone. And therefore not only **संस्कृत**, not only **संस्कृत** even the **संस्कृत** function because of the power given by the **संस्कृत** alone.

And therefore along with the movement of **संस्कृत** they were also moving up and down. So, **संस्कृत** **संस्कृत**. And for this the

श्रीगुरुभ्यो नमः

श्रीगुरुभ्यो नमः

teacher gives an example of श्रमविहिनः, the honeybee. Among the honey bees also there is a leader. As long as that leader is there around all the other working bees, for them the caste system is very very definite, this working bee will be there, leader bee will be there, the producer bee will be there, it will not just do anything - queen, and when that moves out there is no question of whether is proper or improper, whether the other place is better or this place is inferior, no question, when this moves out all of them in lakhs in lakhs; if you want to drive a whole bunch of honey bee you need not do anything just that queen, that leader has to be put somewhere the others will automatically follow. And that is why they have given this example. You can imagine what an observation they have. श्रमविहिनः श्रमविहिनः. श्रमविहिनः means bee, श्रमविहिनः means the leader. श्रमविहिनः - when the leader of the bee goes out, श्रमविहिनः श्रमविहिनः श्रमविहिनः

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- all the other working bees also. There was an article was about the white ant. The white ant and how they work, how there is a leader, that leader mother one will be bigger, and all the workers will come and work for it it seems. It was an interesting article. But of course, here it is honey bee.

And $\frac{1}{N} \sum_{i=1}^N \frac{1}{N} \sum_{j=1}^N$ - when he stays in one place, they also stay; he moves, they also move. Like the best example nowadays we can give is when there is a tourist and the tourist guide will be there and the all others will be walking behind him. When he stops all the people will stop, when he moves all the people will move, in the same way,

□□□□ □ □□□□□□□□□ □□□□. Up to this is □□□□□□□□. Now he comes back to □□□□□□□□, the original. In the same way

[illegible]

ਸ਼ਰੀਰ ਅਤੇ ਮਨ

ਸ਼ਰੀਰ ਅਤੇ ਮਨ

the ਸ਼ਰੀਰ s which constitutes the physical body; all of them. After there must be a full stop. In the same way they also go and come back along with the ਮਨ alone. Then what happened? It was a direct proof. When the ਮਨ is, all the other ਸ਼ਰੀਰ s is are. When the ਮਨ goes, all the other ਸ਼ਰੀਰ go. therefore, all of them are dependent on ਮਨ alone. This has been clearly proved by ਅਨੁਭਵਿਕ ਮਿਥਿਹਾਸ method. Just as clay is, pot is. If clay is removed, pot is gone. And therefore pot is dependent on clay. In the same way all others are dependent on ਮਨ. Therefore, ਮਨ is the leader and all others are lead. Therefore, ਮਨ is ਮੁਖੀ and all others are under the ਮਨ ਮੁਖੀ alone. With this incidence all the nineteen ਸ਼ਰੀਰ s understood the glory of the ਮਨ and therefore ਆ ਮਨ ਮੁਖੀ. ਆ means these nineteen ਸ਼ਰੀਰ s were pleased. Why they were pleased? That getting angry ਮਨ did not permanently go, ਮਨ only taught a lesson and there afterwards it

पञ्चमः अध्यायः

पञ्चमः अध्यायः

came back. There will be two types of leaders. Some people will punish permanently. Punishment should be in such a way that no permanent damage is done. And therefore just a little bit teaching of a lesson and there afterwards everything is normal. And therefore पञ्चमः, these nineteen पञ्चमः s were pleased and पञ्चमः पञ्चमः - they started glorifying the पञ्चमः. पञ्चमः पञ्चमः, पञ्चमः पञ्चमः they started doing. And the rest of this section, that is from verse number five onwards up to the end the thirteenth is going to be पञ्चमः पञ्चमः alone. Because I had said the very purpose of the second chapter is the पञ्चमः पञ्चमः only, all these stories are only for preparing the ground but the topic of this chapter is from the fifth पञ्चमः alone, the glory of पञ्चमः. And that is why पञ्चमः also becomes very very important for the maintenance and now पञ्चमः is used for so many therapies, almost anything and everything is cured by sheer change of

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breathing. Just we will wonder sometimes because a person takes treatment from different pathies you know and every pathy cost minimum 500 nowadays and when somebody says that just take a few breathings, putting the hands like that or head like that, what is this, no expenditure at all, because unfortunately we think that if the doctor charges less the treatment is poor. That is why people also charge more. So when there is no expenditure also because that doctor becomes useless doctor according to people. So when there is no charge at all they wonder but they say so many things are all cured because it is the very □□□□□ flow in the system that keeps the whole thing going, by just adjusting the breathing the □□□□□ flows. What is acupuncture again? It is again handling the □□□□□ of the system alone, where the □□□□□ is locked, where they pranic centers are there, including s and all are entirely handling of the □□□□□. For

सर्वोपरि सर्वोपरि

सर्वोपरि सर्वोपरि

what? The harmony of whole system. And therefore we should remember सर्वोपरि is very much important and सर्वोपरि is praised in our scriptures also. There is a सर्वोपरि, for every when the सर्वोपरि is done सर्वोपरि is invoked 'I am invoking that सर्वोपरि'. And it is that glory of सर्वोपरि which is sometimes known as सर्वोपरि सर्वोपरि and all also are known as सर्वोपरि alone. Only from the absolute standpoint सर्वोपरि also becomes another सर्वोपरि but from the relative standpoint सर्वोपरि is great and since we are only in the relative plane we have to accept the glory of सर्वोपरि. But at the same time we should not give it absolute reality also. From *Vedantic* aspect we will dismiss सर्वोपरि सर्वोपरि सर्वोपरि also but here we are in सर्वोपरि plane and therefore the glory of सर्वोपरि has to be accepted. And that is what is being talked about here. सर्वोपरि number five.

Verse No. 2.5 सर्वोपरि सर्वोपरि सर्वोपरि सर्वोपरि

सर्वोपरि सर्वोपरि सर्वोपरि सर्वोपरि सर्वोपरि सर्वोपरि सर्वोपरि सर्वोपरि

So the glorification of **संस्कृतभाषा** and **संस्कृतभाषा** manifesting in two levels.

- i) One is at the individual level and ii) The other is at the cosmic level.

At this individual level **संस्कृतभाषा** alone gives the power to the eyes for perception and the hearing power also belongs to **संस्कृतभाषा**. Therefore, **संस्कृतभाषा** appears as **संस्कृत भाषा**, **संस्कृत भाषा**, **संस्कृत भाषा**, **संस्कृत भाषा** all these are one **संस्कृतभाषा**'s manifestation. Just as one ruler has total power delegates various powers to each and every minister, finance minister, education minister and each minister is vested with some powers, all powers belonging to the king or the main head. Similarly, **संस्कृतभाषा** is like the main repository of power which alone is appearing as **संस्कृत भाषा**, **संस्कृत भाषा**, **संस्कृत भाषा**, **संस्कृत भाषा**. Similarly, **संस्कृतभाषा**'s **संस्कृत भाषा**, **संस्कृत भाषा** and **संस्कृत भाषा**. That is called as **संस्कृत भाषा**, **संस्कृत भाषा**, **संस्कृत भाषा** **संस्कृतभाषा** in

संसार के स्तरों पर also it comes. These are all at the microcosmic, individual level.

And if you go to the total level it becomes the **संसार** of every **संसार**. The **संसार** **संसार** has got tremendous **संसार** power that also belongs to **संसार**, **संसार** **संसार**. All solar energy belongs to **संसार** **संसार** known as **संसार**. All the lunar energy, whatever energy including nuclear energy remember all of them according to our **संसार** belongs to one **संसार**. In the atom it is nuclear energy, in the Sun it is solar energy, in the human being it is life energy. And in this **संसार** mainly the power at the cosmic level is being pointed out. **संसार** **संसार** **संसार** - so here we have to take it as **संसार** **संसार**, **संसार** **संसार** otherwise known as **संसार** alone is burning as the **संसार** **संसार**, as the **संसार** **संसार**. So **संसार** **संसार** **संसार** **संसार** **संसार** **संसार**. So, **संसार** means **संसार** **संसार**. **संसार** **संसार** **संसार** **संसार** **संसार**. That means the burning power in the **संसार** belongs to this **संसार** alone.

unimaginable. How

involved, all that energy again belongs

to the alone. Just we have to sit, we only say rain is not there. At least madras people know some value of rain. In you wouldn't understand at all because four months only rain and rain. So only when we sit and think what is happening in the phenomenon of rain, something it is one of the greatest wonders of nature. Scientists will say nature, we say it is . And

means . means the protector, the ruler, . So he is the protector, the maintainer of all . So the right time rain should come, everything should be done properly. Therefore, a leader is necessary and that also is the alone. - so alone is in the form of . means what? That which moves about. In itself there are many varieties.

How much energy is involved, all that energy again belongs to the alone. Just we have to sit, we only say rain is not there. At least madras people know some value of rain. In you wouldn't understand at all because four months only rain and rain. So only when we sit and think what is happening in the phenomenon of rain, something it is one of the greatest wonders of nature. Scientists will say nature, we say it is . And means . means the protector, the ruler, . So he is the protector, the maintainer of all . So the right time rain should come, everything should be done properly. Therefore, a leader is necessary and that also is the alone. - so alone is in the form of . means what? That which moves about. In itself there are many varieties.

The ਭਲਾ which is a gentle breeze, the ਭਲਾ which is a powerful cyclone etc. So that power also is ਭਲਾ alone. Then . ਭਲਾ ਭ means the earth also. The earth has got tremendous power, the gravitational power is there and it is moving so powerfully. From where does this power come? Again that ਭਲਾ also is ਭਲਾ. So there is one word ਭਲਾ. ਭਲਾ and ਭਲਾ should be connected. ਭਲਾ ਭਲਾ. ਭਲਾ means ਭਲਾ. So ਭਲਾ ਭਲਾ this Lord ਭਲਾ alone. The purpose of using the word ਭਲਾ is that we don't want to see it as as a blind energy alone, then it becomes a materialistic approach. To say that this whole world is pervaded by this energy, solar energy, nuclear energy, gravitational energy, electromagnetic energy, if you blindly say this it is all lifeless principle. So we want to see it as not mere materialistic but along with the ਭਲਾ we want to see. So we will not call it as nature, for us it is a living thing and therefore it is ਭਲਾ. It is God, it is ਭਲਾ.

When you say nature you are seeing only matter or **पदार्थ**, when you call it as god you are seeing the unseen also behind it. Therefore, what scientist see is correct but not complete. When he says nature's glory he is right but he is not complete because nature is not merely functioning, the nature, the inert principle is pervaded by a **परमेश्वर**. It is not mere **पदार्थ** **मात्र**, there is also **परमेश्वर** **मात्र**. And then **पदार्थ** becomes **परमेश्वर** **परमेश्वर**. So this **परमेश्वर** alone is **पदार्थ**, **मात्र** in the form of **पदार्थ** **परमेश्वर** **मात्र**. **मात्र** in this context means , the moon. Because we have seen in the first section **पदार्थ** **मात्र** **परमेश्वर** **मात्र** **मात्र** **मात्र**

In the previous section it came. **पदार्थ** **मात्र** **परमेश्वर**. Then . means all **पदार्थ** **परमेश्वर**s all things with form, which have got forms. And means **पदार्थ** **परमेश्वर** or formless. **पदार्थ** **परमेश्वर** **परमेश्वर** **परमेश्वर**. Because now science has clearly proved that the very same energy condensed alone is the matter. Matter broken alone becomes energy. And therefore,

संक्षिप्त संक्षिप्त

संक्षिप्त संक्षिप्त

संक्षिप्त condensed alone is all the संक्षिप्त
संक्षिप्तs and संक्षिप्त alone is संक्षिप्त
संक्षिप्तs or संक्षिप्त powers also. And .
Here संक्षिप्त means संक्षिप्त संक्षिप्त संक्षिप्त
संक्षिप्त. In the mythological sense, not in
Vedantic sense. संक्षिप्त संक्षिप्त that is
also संक्षिप्त alone. The scientists
have not combined all the energies
because they have been able to reduce
into four or five संक्षिप्त but they are not
been able to join all these संक्षिप्त together
and see as one. But in our संक्षिप्तs all
these संक्षिप्त have been join together and
that is called संक्षिप्त. Einstein worked
for that and before his death you could
not complete it, still they are all
working they say. We know the answer.
If we say they won't hear. So we know
the answer that it is संक्षिप्त.
Continuing;

Verse No.

2.6

संक्षिप्त संक्षिप्त संक्षिप्त संक्षिप्त संक्षिप्त संक्षिप्त संक्षिप्त
संक्षिप्त

संक्षिप्त संक्षिप्त संक्षिप्त

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In short, **संसार ही संज्ञा ही संपूर्ण संसार**. In fact, everything is based on **संज्ञा** alone. So if the whole creation is resolved, it will be resolved into **संज्ञा**. Because our topic is up to **संज्ञा** level. Because remember after sometime we say **संज्ञा ही संसार**. So beyond energy also we will go to the thought power. Even thought can lift things, hypnotize, change things, this kinetic psychokinetic they say, so there afterwards we will say thought power is more than the energy outside, then we may say knowledge is more still powerful, **संज्ञा ही संसार**. But at this we are only from lkg to ukg, then afterwards BSc, MSc, PhD etc. But in this section we are looking at the Ultimate as the energy, **संज्ञा**. And therefore it is said in **संज्ञा** also we have

seen 0000 000 0000000000 0 0000000000 000000 00 0 000000
0000000000 00 0 0000000000 000000000000000000 0 0 0000000000
0 00-0 0

So 𐎶𐎵𐎲𐎠's glory also we saw. The same
thing is said here. 𐎶𐎵𐎲𐎠 𐎶𐎵𐎲𐎠

संस्कृत संस्कृत

संस्कृत संस्कृत

संस्कृतसंस्कृत. What are all? संस्कृत संस्कृत
संस्कृत - all the संस्कृत s, . संस्कृत means s,
sacrifices. means all the संस्कृतसंस्कृत s. संस्कृत
means all the संस्कृतसंस्कृत s. Here संस्कृत
does not mean संस्कृत संस्कृत संस्कृत
संस्कृत. संस्कृत means संस्कृतसंस्कृत s, संस्कृतसंस्कृत s.
Because these are all respected ones
that are enumerated. संस्कृत is highly
respected, is highly respected, संस्कृतसंस्कृत
संस्कृतसंस्कृत s are highly respected and
therefore संस्कृतसंस्कृत enumerates them. But
we should remember they are only
representatives, through them the
whole creation is included. Therefore, in
short, all of them संस्कृत संस्कृतसंस्कृतसंस्कृत they
are based on संस्कृत. Minus संस्कृत nothing
can survive. And for this an example is
given. What is that? संस्कृत संस्कृत संस्कृत. The
example of a wheel. It is a common
example often given. We have seen in
also.

संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत
संस्कृत-संस्कृत संस्कृत So in the wheel the संस्कृत-संस्कृत is the
hub, the central part of the wheel. संस्कृत
is the spokes of the wheel. The spokes

ਸ਼ਕਤੀਆਂ ਸ਼ਕਤੀਆਂ

ਸ਼ਕਤੀਆਂ ਸ਼ਕਤੀਆਂ

are connecting to the outer rim and therefore it appears as though the outer rims are supported by the spokes. The glory seems to belong to the spokes but really the glory does not belong to the spokes because the spokes themselves are connected to the central hub alone. And therefore the one single central hub alone sustains the whole rim of the wheel through various spokes. So each spoke can be taken as ਸ਼ਕਤੀਆਂ, ਸ਼ਕਤੀਆਂ or ਸ਼ਕਤੀ ਸ਼ਕਤੀ, ਸ਼ਕਤੀ ਸ਼ਕਤੀ, ਸ਼ਕਤੀ ਸ਼ਕਤੀ, ਸ਼ਕਤੀ ਸ਼ਕਤੀ.

Each spoke is like one-one ਸ਼ਕਤੀ coming from the central ਸ਼ਕਤੀਆਂ. And through various ਸ਼ਕਤੀ's the whole rim of creation is maintained and that is why the rim is smoothly moving. If the spokes are removed or if the central hub is removed the whole wheel will be flat. It cannot survive. In the same way, imagine the whole creation as the rim each power behind the creation as the spokes and ਸ਼ਕਤੀ as the hub. A wonderful meditation. So each idea is

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□□□□□□□□ □□□□□□□□

for meditation, ॐॐॐॐ ॐॐॐॐॐॐ. Whole creation is rim, each power in the creation is a spoke and the ॐॐॐॐ is the central hub. From ॐॐॐॐ alone each one, whether it is gravitational force, solar or nuclear or an individual, any force comes from the ॐॐॐॐॐॐॐॐ alone. We will see in the next class.

[illegible]

Through the story the greatness of **संस्कृत** is brought out in this section. All the ten sense organs **संस्कृत**s and **संस्कृत**s, as well as four **संस्कृत**s all of them are able to efficiently function only because of **संस्कृत**. And if we extend this to the **संस्कृत** level each **संस्कृत** represents one **संस्कृत**. The total **संस्कृत** **संस्कृत** is represented in the **संस्कृत** **संस्कृत**s. Similarly, **संस्कृत** **संस्कृत** is represented by **संस्कृत** **संस्कृत**s and **संस्कृत** **संस्कृत** is represented by **संस्कृत** **संस्कृत**s and **संस्कृत** is represented by the **संस्कृत** **संस्कृत** **संस्कृत**.

Therefore, extending this rule to microcosmic level we have to say all the powers are also functioning only because of the one power alone. Just as individual organs are functioning through individual powers, similarly all the powers are functioning because of the one power alone. And if you have to put in scientific language, we should say all the powers the creation, whether it is the power of raining or whether it is the power of the planetary motion or whether it is the power of gravitational pull or whether it is the power of the atoms, whatever be the power in the creation all of them are because of one fundamental basic power known as the one power alone. Remember this is the one power alone is looked here as the one power. And when we are worshipping the one power we should remember we are not merely worshipping the material power. If we worship only the material power we will become materialistic. Then it cannot

ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ

If one is ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ, the other is ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ; if one is ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ, the other is ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ. Therefore, ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ is on both of them together. And there is another reason also why we take both of them together; why we are not taking mere power alone. Because we should remember ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ must be always on an ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ, worship must be always of an ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ, something superior to us. If you are taking ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ as a mere force alone then it becomes an inert principle and as an inert principle it is never superior to a human being, who is a principle. Therefore, as a principle I can never worship any natural force alone because it is after all inert, however powerful it might be a , an ant is superior to even the most powerful nuclear energy. Because of a simple plus point that it is whereas the other one is inert. Therefore, if you are taking sheer natural force it is ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ therefore, we cannot do ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ up on it. But if you take the power along with

the intelligence principle it becomes
 □□□□□□□□ □□□□ and as a □□□□ it is superior
 therefore, we can do □□□□□. So
 therefore what I want to emphasize
 here is here it is not mere worship of
 □□□□ but it is □□□□ along with □□□□□□, i.e.,
 □□□□ along with the . □□□□ includes
 □□□□□□, □□□□□□ includes □□□□□. Ok. Now it is
 said here in the sixth □□□□□□ : □□□ □□
 □□□□□□ □□□□□□ □□□□ □□□□□□□□□□□□ □ And here
 the world □□□□□ refers to □□□□□□□□ □□□□□,
 □□□□□ □□□□□□ the whole cosmos with all
 with its varieties of powers is based
 upon the □□□□□□□□□□□ alone. And the
 example we saw in the last class □□□ □□
 □□□□□□, just as the spokes of a wheel is
 supported by the central part of the
 wheel, the hub. The spokes are many
 but the hub is one, powers are many
 □□□□□□□□□□□ is one and the very strength of
 the spoke is gathered from the central
 hub alone. And therefore □□□ □□ □□□□□□.
 And not only them and the following
 things also □□□ □□□□□□□ □□□□□□□□, the entire
 □□□□ s. So it represents all the □□□□ s. The □□

संस्कृत संस्कृतः

संस्कृतस्य संस्कृतः

and संस्कृत are the names of the types of संस्कृत s. So it is not a reference to संस्कृत alone. If it is referring to संस्कृत then fourth संस्कृत is left out. If it is referring to संस्कृत s all the four संस्कृत s are included because four संस्कृत s have got only three types of संस्कृत s. If you include the types of संस्कृत s then it means you have included all the four संस्कृत s. So संस्कृत means संस्कृत संस्कृत and संस्कृत means संस्कृत संस्कृत. संस्कृत also consist of only these types of संस्कृत s. Either it must consist of संस्कृत type of संस्कृत s or it should consist of संस्कृत type of संस्कृत s. Therefore, if you take the type of संस्कृत s the four संस्कृत s are included. And what are the types of संस्कृत s? We had seen in संस्कृतसंस्कृतसंस्कृत.

संस्कृत संस्कृत संस्कृत संस्कृतसंस्कृत
संस्कृत संस्कृत संस्कृत संस्कृतसंस्कृत संस्कृत
संस्कृतसंस्कृतसंस्कृत सं-सं-सं सं

There I had explained. So just I will remind you. संस्कृत is the metrical संस्कृत s, संस्कृत is prose type of संस्कृत s and संस्कृत is संस्कृत s set to music. And all the four

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because in those days also □□□□□□ , □□□□□□
terrorists were there remember and
therefore there must be paramilitary
force. So that is all the job of □□□□□□□□
and they cannot perform the they are
the □□□□□□□□ s. So therefore, those two
are enumerated and what is the □□□□□□□□
here. It is not the enumeration, the
□□□□□□□□ is all of them are supported by
□□□□□□□□□□□□. Without □□□□□□□□□□□□
cannot perform , without □□□□□□□□□□□□
□□□□□□□□□□ cannot protect the . And
therefore □□□□□□ is the fundamental force
of the creation. Continuing;

Verse No.

2.7

□□□□□□□□□□□□□□ □□□□ □□□□□□□□ □□□□□□□□□□□□
□□□□□□ □□□□□□□□□□□□□□□□ □□□□ □□□□□□ □□ □□□□□□
□□□□□□□□□□□□ □ □□□ Remember, all these
are □□□□□□ □□□□□□□□, which has started from
number five onwards up to the end it
will be □□□□□□ □□□□□□□□ alone. □□□□□□□□ □□
□□□□□□□□□□□□ - you alone are □□□□□□□□□□□□, the
Lord of creative power. Because
remember □□□□□□□□ is the creator only

संसारं संसारं च

संसारं संसारं

माता पितृसंसारं. Some children look like mother, some children look like father and if there is a big family with many members then there will be alternatives. Even in the color sometimes you can see fair dark fair dark. So therefore, you alone are born in the form of, in the mould of the parents. So माता पितृ, you alone are.

And not only that संसारं संसारं च संसारं संसारं

- in fact, all beings are giving oblation to you alone. How is it? So the offering of the माता is the activities of each sense organs. You have to remember संसारं संसारं संसारं संसारं संसारं संसारं संसारं संसारं संसारं संसारं

Therefore every perception संसारं संसारं संसारं संसारं संसारं संसारं संसारं संसारं संसारं संसारं they are all offerings given to whom? the power called संसारं संसारं alone. Because even if it is in the form of food it is going to what? the digestive power only, which is an again another aspect of संसारं संसारं. And therefore, every moments activity is an offering the to संसारं संसारं alone. And

how do you know that? Because of the offering ॐ नमो भगवते वासुदेवाय alone becomes stronger. And when the offering stops what happens? What is its sign? ॐ नमो भगवते वासुदेवाय declines and even a person perishes if all of them stops. And therefore ॐ नमो भगवते वासुदेवाय here refers to ॐ नमो भगवते वासुदेवाय, ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय. ॐ नमो भगवते वासुदेवाय, ॐ नमो भगवते वासुदेवाय is ॐ नमो भगवते वासुदेवाय, ॐ नमो भगवते वासुदेवाय. Because you should remember this is prayer by whom? The sense organs. To whom? ॐ नमो भगवते वासुदेवाय. And therefore sense organs are addressing ॐ नमो भगवते वासुदेवाय here, ॐ नमो भगवते वासुदेवाय all the people are only offering oblations to you. And because of what reason? ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय - because you are surrounded by various ॐ नमो भगवते वासुदेवाय. Here ॐ नमो भगवते वासुदेवाय means again ॐ नमो भगवते वासुदेवाय. ॐ नमो भगवते वासुदेवाय are called ॐ नमो भगवते वासुदेवाय because every ॐ नमो भगवते वासुदेवाय has got one-one power. The eyes have got as I told the other day ॐ नमो भगवते वासुदेवाय, ears have got god ॐ नमो भगवते वासुदेवाय and each of this ॐ नमो भगवते वासुदेवाय is nothing but manifestation of one ॐ नमो भगवते वासुदेवाय. And therefore, essentially ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय also is

सर्वोत्तमः सर्वोत्तमः ।

सर्वोत्तमः सर्वोत्तमः

And here सर्वोत्तम is the superlative. You are the greatest carrier of oblation among the सर्वोत्तम s, which is none other than सर्वोत्तम. So here it is referring to सर्वोत्तम सर्वोत्तम alone. So you are सर्वोत्तम सर्वोत्तम, the greatest carrier of all oblations. To whom? To the respective सर्वोत्तम s. When you say सर्वोत्तमः सर्वोत्तमः you offer it only to सर्वोत्तम. Remember, सर्वोत्तम is the courier service. Anywhere you offer it will just go there and give it without committing a single mistake. The wrong address or return without delivery all are not there. And not only that सर्वोत्तमः सर्वोत्तमः - and you are the first oblation that is given to the forefathers, the सर्वोत्तम s, ancestors. So this is based on the ritualistic tradition. That is before performing any big or worship at house or at home initially they have to do सर्वोत्तमः सर्वोत्तमः. Any function whether it is सर्वोत्तम, whether it is सर्वोत्तमः or any सर्वोत्तम before that there is a ritual called सर्वोत्तमः सर्वोत्तमः. Generally, they say . refers to सर्वोत्तमः सर्वोत्तमः. In fact, because of this the word has become an idiom for

anything that is done in the beginning. In *Shi* and all they very commonly use this is a *Shi*. So *Shi* means anything that is done in the beginning as a preparation, it refers to a *Shi*, it is a worship of the ancestors. Because any good *Shi* is done only for the greatness of the family and for the perpetration of the *Shi* *Shi*. When son or daughter gets married it is only continuation of the *Shi* *Shi* *Shi*, *Shi* *Shi*, therefore naturally, we want to receive the blessing of those forefathers, because of whom now we are what we are. And not only that if we remember them we will try to retain the dignity also. And therefore the blessing is asked for everything and therefore this offering is always the first, even before the *Shi* or *Shi* any *Shi*, the first offering goes to *Shi* s in *Shi* . And the offerings to *Shi* s is technically known as *Shi*. *Shi* *Shi* *Shi*. So the offerings to forefathers is technically known as *Shi*. *Shi* *Shi*.

In the case of **पितॄन्** what do we say?

पितॄन् **पितॄन्**, **पितॄन्**, **पितॄन्** **पितॄन्**, **पितॄन्** **पितॄन्** but when it comes to forefathers we should not say **पितॄन्** but we have to say **पितॄन्**, **पितॄन्** **पितॄन्**. And therefore **पितॄन्** refers to **पितॄन्** and here he says that **पितॄन्** also is none other than **पितॄन्** alone. **पितॄन्**

पितॄन्, you are the first offering given to the forefathers before the performance of any ritual. And not only that **पितॄन्** **पितॄन्** **पितॄन्**. So this line is interpreted in two ways.

i) First is the literal meaning itself is taken, **पितॄन्**. So, **पितॄन्** means what? The activities of the **पितॄन्**s, the way of life of the **पितॄन्**s. And what type of the way of life it is? - which is the truthful way of life, which is the valid way of life, which is a purposeful way of life. Because their way of life is useful to them as well as others. Ours is , neither useful to us nor for others. That is why special adjective **पितॄन्** is given. Because when we take the balance sheet on our last

आयुर्वेद आयुर्वेद

आयुर्वेद आयुर्वेद

and sense organs are the knowers of the colors, smell etc., and therefore they are called **ज्ञानेन्द्रिय**s. And **आयुर्वेद**, **आयुर्वेद** is adjective to sense organs. **आयुर्वेद** is also another name of sense organ alone, which means **आयुर्वेद**, **आयुर्वेद**. That which sustains the life of all beings. Sense organs are very important for the sustenance of the living beings, because whether it is eating or whether it is seeing, for everything what is the basis? sense organs alone. So without sense organs a person cannot survive therefore, **आयुर्वेद**, **आयुर्वेद** **आयुर्वेद**, the nourishers, the sustainers. And **आयुर्वेद** **आयुर्वेद** also means sense organs. How? **आयुर्वेद** **आयुर्वेद** means **आयुर्वेद**. Why **आयुर्वेद** **आयुर्वेद** is **आयुर्वेद**? Because it has got many **आयुर्वेद** s, **आयुर्वेद** **आयुर्वेद** **आयुर्वेद** **आयुर्वेद** **आयुर्वेद** **आयुर्वेद**. So **आयुर्वेद** **आयुर्वेद** means **आयुर्वेद**, **आयुर्वेद**. **आयुर्वेद** means essence, **आयुर्वेद**. So, **आयुर्वेद** **आयुर्वेद** means **आयुर्वेद** **आयुर्वेद** **आयुर्वेद** **आयुर्वेद** **आयुर्वेद** is **आयुर्वेद**. And sense organs are the **आयुर्वेद** of all the people. And therefore, both **आयुर्वेद** and **आयुर्वेद** **आयुर्वेद** refers to the sense organs alone. And their means

संसारं संसारं च

संसारं संसारं

all their functions. So the functions of all the sense organs who nourish the individual and who is the essence of the individual is also the **संसारं संसारं** alone. Ok. Continuing;

Verse No. 2.9 **संसारं संसारं संसारं संसारं**

संसारं संसारं संसारं संसारं

संसारं संसारं संसारं संसारं संसारं संसारं

All simple, you can understand. **संसारं संसारं!** **संसारं संसारं संसारं संसारं** - by your power because **संसारं** is the **संसारं** of **संसारं**.

संसारं संसारं संसारं संसारं संसारं संसारं संसारं संसारं

So **संसारं** etc., we have seen in **संसारं संसारं**. So **संसारं** here means power, by your power you are none other than **संसारं** himself. And **संसारं संसारं संसारं संसारं**. So normally, **संसारं** is given as the destroyer but here **संसारं** is described as **संसारं**, as a protector. So from this it is very clear that **संसारं संसारं संसारं संसारं** are only divisions that we make, really speaking **संसारं** is also doing all the three functions, **संसारं** also is the three and **संसारं** also is the three. It is one

वह वाहन, पशु, पशु

भी शामिल हैं क्योंकि

vehicles, pets, pets also are included because envisages that we will have all kinds of dogs, and other things after sometime therefore let them also be happy. And of course the famous is there a where Lord is worshipped for what? Immortality, not as a destroyer Lord but as a protector Lord, the Lord who is auspicious, That is why the very word means what? alone. And the very word refers to what? means. means. √ - to cry. , , . And means , crying. - to go, means the cause to go. The one who makes all the sorrows to run away from you. That is a . So here it is the protector . So when the is destroyer what do we say? . The one who causes you to cry. The same word can be used in two

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more you say □□□□ □□□□□□□□ is everything. Thus will come. And a little bit more advanced you go to the □□□□. In fact, we are in the □□□□ level, □□□□□□□□□□. What is □□□□□□□□□□? □□□□□. And then we will go to □□□□ □□□□□□. Because each one of the later ones are the cause of the former ones. And from there we go to □□□□□ □□□□□ and then ultimately if we survive through all these stages then we go to □□□□□□□□.

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So here now we are in the fourth stage □□□□ □□□ we have come. And therefore, the □□□□□□ will be similar. What is that? You alone are the cause, from you everything else is coming, because of you everything survives and into you alone everything resolves. The praise is the same and even the example like □□□ □□ □□□□□□ this can be used for the □□□□□□, □ this can be used for the □□□□□□, □□□□□□, □□□□□, ultimately to □□□□□□□□. But the only thing is the □□□□□□ of all other things

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□□□□□. 2.7 - 2.13

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From fifth onwards the glorification of 道 is being done both at the 主观 level, i.e., the subjective level as well as at the 客观 level, the objective level. At 客观 level, 道 is the basic 道 which alone is manifesting as 万物, 万物 as well as 万物, 万物. So thus one basic 道 alone is manifesting as various 万物 s. This is at 客观 level. And coming to 主观 level, one 道 alone is manifesting as various forces in the nature, whether it is the force of rain, or thunder or lightning or wind or gravitation, all the

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Verse No. 2.11

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[illegible]

So here also the **וְהָיָה** continues. **וְהָיָה**! **וְהָיָה** **וְהָיָה** is there, if you split it it will be **וְהָיָה** **וְהָיָה**. **וְהָיָה**! oh **וְהָיָה**! **וְהָיָה** **וְהָיָה** **וְהָיָה**. See generally the word **וְהָיָה** means an outcast but here it is used in praising **וְהָיָה**. This is called **וְהָיָה** **וְהָיָה**, where you praise through scolding. This is a figure of speech.

[illegible]

So superficially looking it will appear to be scolding but really it is 獨善 alone. So who is exactly a 獨善. The one who is 貴族子弟 or 官宦 by birth but who doesn't undergo the 禮義 necessary for a 君子. Unlike a 君子. A 獨善 doesn't have 禮義 and therefore he doesn't follow 禮義 that is one thing. But here a person is not born a 君子, he is born in a 貴族 family, 官宦 family or 士 family, all the three come under 君子, they are called 君子 I

have explained in परिचय, they are called परिवर्तन s because with their परिवर्तन परिवर्तन s their second part of life begins. परिवर्तन परिवर्तन परिवर्तन । परिवर्तन. Up to परिवर्तन परिवर्तन their life is according to their परिवर्तन. It is determined by, governed by their परिवर्तन but once the परिवर्तन परिवर्तन is done they are no more free to do what they want, all their activities must be governed by परिवर्तन परिवर्तन परिवर्तन. They are slaves of परिवर्तन s, willing slaves of परिवर्तन s. Otherwise it looks inferior. And that is why we put the परिवर्तन thread indicating I am binding myself by the three परिवर्तन s, the . And therefore a person once born as a son of a परिवर्तन he should go through the परिवर्तन परिवर्तन and get purified himself to study the परिवर्तन s and according to structures age is also is said. If he is a परिवर्तन it must be of the age of five to seven, if it is परिवर्तन nine to eleven, if he is eleven to thirteen the परिवर्तन must be done. Not just before wedding at the 33rd year. So age limit also is

ਸ੍ਰੀ ਮਤਿ ਸ੍ਰੀ ਮਤਿ

ਸ੍ਰੀ ਮਤਿ ਸ੍ਰੀ ਮਤਿ

there that is the ਸ੍ਰੀ ਮਤਿ s, purification rites. And if a person lose, if a person doesn't follow the ਸ੍ਰੀ ਮਤਿ s then his ਸ੍ਰੀ ਮਤਿ status is gone. Born as ਸ੍ਰੀ ਮਤਿ and losing the ਸ੍ਰੀ ਮਤਿ status, becoming a ਸ੍ਰੀ ਮਤਿ by choice not by birth. When a ਸ੍ਰੀ ਮਤਿ becomes a ਸ੍ਰੀ ਮਤਿ by choice or by default then he is called ਸ੍ਰੀ ਮਤਿ. Therefore, all ਸ੍ਰੀ ਮਤਿ s or ਸ੍ਰੀ ਮਤਿ s or ਸ੍ਰੀ ਮਤਿ s who don't put the sacred thread or don't have the ਸ੍ਰੀ ਮਤਿ s as prescribed, they are called ਸ੍ਰੀ ਮਤਿ. Literally ਸ੍ਰੀ ਮਤਿ means unpurified one. ਸ੍ਰੀ ਮਤਿ ਸ੍ਰੀ ਮਤਿ ਸ੍ਰੀ ਮਤਿ ਸ੍ਰੀ ਮਤਿ. It is not physical but it is purely spiritual. They might be regularly taking bath and wearing clean clothes. We are not talking from that angle. ਸ੍ਰੀ ਮਤਿ ਸ੍ਰੀ ਮਤਿ ਸ੍ਰੀ ਮਤਿ those ਸ੍ਰੀ ਮਤਿ s will not be there. He is called ਸ੍ਰੀ ਮਤਿ. And here they are praising ਸ੍ਰੀ ਮਤਿ as a ਸ੍ਰੀ ਮਤਿ. How can it be a praise? That is why we call it ਸ੍ਰੀ ਮਤਿ ਸ੍ਰੀ ਮਤਿ. ਸ੍ਰੀ ਮਤਿ gives two explanations. ਸ੍ਰੀ ਮਤਿ represents ਸ੍ਰੀ ਮਤਿ. Because ਸ੍ਰੀ ਮਤਿ ਸ੍ਰੀ ਮਤਿ is part of what? ਸ੍ਰੀ ਮਤਿ ਸ੍ਰੀ ਮਤਿ and ਸ੍ਰੀ ਮਤਿ ਸ੍ਰੀ ਮਤਿ

represents **the firstborn**. This should be remembered throughout. **the firstborn** is part of the **the firstborn** and therefore **the firstborn** is part of the **the firstborn** which is none other than **the firstborn**. Therefore, **the firstborn** represents **the firstborn** you should remember. **the firstborn** is said to be **the firstborn** because of two reasons.

i) One reason is, he is **the firstborn**, the first born. And

therefore he doesn't have anybody else to do his **the firstborn**s. Who will do **the firstborn**s for him? Therefore, **the firstborn** **the firstborn** **the firstborn**, from **the firstborn** **the firstborn** **the firstborn** the first manifestation is **the firstborn** himself and there are no other parents, cannot do nor **the firstborn** can do, because of **the firstborn** and **the firstborn** are the parents of **the firstborn**, neither can do **the firstborn**s nor **the firstborn** can do **the firstborn**s, therefore **the firstborn** **the firstborn**. Therefore he is called **the firstborn**. **the firstborn** **the firstborn** **the firstborn**. Because **the firstborn** has to be done by whom? Father. So here they are not

ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ

ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ

there to do ਸ਼੍ਰੀਮਤੀ etc., all the other things.

- ii) Then the second reason, more genuine reason is that ਸ਼੍ਰੀਮਤੀ is necessary to purify. Purification is necessary for whom? The impure. ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ. ਸ਼੍ਰੀਮਤੀ being ever pure, ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ, he being a ਸ਼੍ਰੀਮਤੀ deity, being ever pure no purificatory rite is necessary at all and therefore also he is called ਸ਼੍ਰੀਮਤੀ. So definition-wise he is ਸ਼੍ਰੀਮਤੀ but naturewise he is ਸ਼੍ਰੀਮਤੀ. When somebody was glorifying ਸ਼੍ਰੀਮਤੀ's rule in ਸ਼੍ਰੀਮਤੀ they were saying it seems in ਸ਼੍ਰੀਮਤੀ there was no person no ਸ਼੍ਰੀਮਤੀ was there. ਸ਼੍ਰੀਮਤੀ means what? Giver, the one who gives charity. There was no ਸ਼੍ਰੀਮਤੀ at all in ਸ਼੍ਰੀਮਤੀ during ਸ਼੍ਰੀਮਤੀ's rule. It looks what? All the people are sindhi people. But really speaking what the author was meaning was this. No ਸ਼੍ਰੀਮਤੀ was there because there

was nobody to receive. Everybody was well off, there was no beggar at all, there was nobody to take anything. Therefore, superficially it looks like criticism but indirectly it is praising alone. I am giving as an example for संस्कृत संस्कृत. Similarly, here also संस्कृत means संस्कृत संस्कृत संस्कृत. So, संस्कृत संस्कृत संस्कृत, संस्कृत संस्कृत संस्कृत.

Then संस्कृत. संस्कृत is the name of the fire used by the people belonging to संस्कृत. You should remember that in the संस्कृत for varieties of rituals fire is to be kindled in variety of ways. There is a special prescription how a fire is to be kindled for particular संस्कृत s. If it is a संस्कृत a संस्कृत which is confined to family संस्कृत संस्कृत, संस्कृत, संस्कृत etc., it is purely a family संस्कृत. But there are certain संस्कृत s which are social in nature big संस्कृत s, संस्कृत s etc., which are done for the well-being of the whole society. They are संस्कृत s not confined to संस्कृत alone. Thus in the

talk I had talked about some of these. So in short varieties of rituals are there and for each one of the kindling of fire also is different. A himself is supposed to maintain a known as which is to be kindled during . Only at that time it can be kindled. And suppose in between it is put out, due to some reason it goes off, then the cannot kindle again by himself, because it can be kindled only at the time of wedding. Then what he has to do is he has to go to another , even though he has got matchstick including lighter, so all lighters are there he cannot use any method, it has to be kindled from another 's house who has who has been protecting . And he has to do for negligence. And this has to be maintained daily but cannot be directly used for his daily rituals. Suppose he has to do he has to again prepare

अग्निं अग्निं

अग्निं अग्निं

separate fire but taken from अग्निं
अग्निं he has to kindle अग्निं अग्निं and do
the अग्निं ritual and that fire has to
be transferred back into अग्निं अग्निं.
He cannot directly do, he has to take
fire from अग्निं अग्निं and he has to
kindle a fresh as अग्निं अग्निं, then he
has to do अग्निं. And since different
methods of kindlings are there and not
only that this fire has to be kindled in
particular types of अग्निं अग्निं also. For
one it might be rectangular, for another
it might be circular, for another it might
be semicircular. For अग्निं there is a
prescription, अग्निं there is a
prescription and therefore each of the
fire is known by a name also. They will
call as अग्निं fire, अग्निं fire, अग्निं fire,
अग्निं fire and अग्निं is another name
of fire. If I don't explain you might have
a doubt - fire is only one, on what basis
you can give varieties of name? The
basis is the type of ritual, the type of
kindling, the type of अग्निं अग्निं etc.,
determines the name of the fire. In we

○○○○○○ ○○○○○○

○○○○○○○○ ○○○○○○

learnt about a fire known as ○ fire.
Once upon a time, long ago.

○○○○○○ ○○○○○○○ ○○○○○○○ ○ ○○○○○○○ ○○○○○○ ○
○○○○○○○○ ○ ○○○○○○○○○○○○○○○○○○○ ○ ○

So many ○○○○○s are mentioned and in
○○○○○○○○ the name of the fire for a
particular ritual is called ○○○○○○. This
word we have already seen if you
remember it had come in ○○○○○○○○○○○○○.

In the last ○○○○○○, ○○○○○○○○○○○○○○○○○○○○○ ○
○○○○○○○○○○○○ ○○○○○○○○○ ○○○○○○○○○○○○○○○○○○○ ○○○○○○
○○○○○○○○ ○○○○○○○○○○○○○ ○

○○○○○○○○○○○○○○○○○○○○○○○○○○○○○○ ○○○○

○○○○○○○○○○○○○○○○○○○○○○○○○○○○○○○○ ○-○-○○ ○

So ○○○○○○○○○ a particular ritual was
discussed in and in that context the
○○○○○○ was named. In short, ○○○○○○ fire
also is none other than, also is a
manifestation of ○○○○○ alone. ○○○○○ is
○○○○○○ also. Why should the teacher
take ○○○○○○ alone? Why can't he take
some other fire? ○○○○○○ ○ ○○○○○ or ○○○○○○
○○○○○○? Why should he specify ○○○○○○?
Because belongs to ○○○○○○○○ and
therefore ○○○○○○ being related to ○○○○○○○○
and the students will be generally

Hebrews 10:10

Hebrews 10:10

Hebrews 10:10. Their very survival is because of Hebrews 10:10. Hebrews 10:10 and therefore he is the Lord of all. Ok. And what about us? He says Hebrews 10:10 Hebrews 10:10. Literally Hebrews 10:10 means eatable, Hebrews 10:10 Hebrews 10:10 and here eatable means various offerings, Hebrews 10:10.

Hebrews 10:10 Hebrews 10:10 Hebrews 10:10 So, Hebrews 10:10 or or oblations we can take, offerings we can take and what we do is give offerings to you. That is what is said as Hebrews 10:10 Hebrews 10:10, Hebrews 10:10 Hebrews 10:10, all the Hebrews 10:10s are offering worship to Hebrews 10:10, the total. Or if you take at the Hebrews 10:10 level all Hebrews 10:10s are offering Hebrews 10:10 Hebrews 10:10 Hebrews 10:10 offerings to the Hebrews 10:10 alone. And thus whether you take at the Hebrews 10:10 level or Hebrews 10:10 level it will work. So Hebrews 10:10 Hebrews 10:10, we are. And Hebrews 10:10 Hebrews 10:10 Hebrews 10:10 Hebrews 10:10. So Hebrews 10:10 Hebrews 10:10 Hebrews 10:10 Hebrews 10:10. So Hebrews 10:10 means again Hebrews 10:10 alone is called. Hebrews 10:10 word where did it come?

ਸ਼ਕਤੀ ਸ਼ਕਤੀ ਸ਼ਕਤੀ ਸ਼ਕਤੀ ਸ਼ਕਤੀ ਸ਼ਕਤੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

So the ਸ਼ਕਤੀ's power alone is present in every ਸ਼ਕਤੀਸ਼ਕਤੀ. Therefore, ਸ਼ਕਤੀ ਸ਼ਕਤੀ ਸ਼ਕਤੀ ਸ਼ਕਤੀ ਸ਼ਕਤੀਸ਼ਕਤੀ. ਸ਼ਕਤੀ means ਸ਼ਕਤੀ and here ਸ਼ਕਤੀਸ਼ਕਤੀ means ਸ਼ਕਤੀ. Because ਸ਼ਕਤੀ's very ਸ਼ਕਤੀਸ਼ਕਤੀ is the power alone. Therefore, ਸ਼ਕਤੀ means body, ਸ਼ਕਤੀਸ਼ਕਤੀ and in this context it happens to be ਸ਼ਕਤੀ. So ਸ਼ਕਤੀ ਸ਼ਕਤੀ - your power is ਸ਼ਕਤੀ ਸ਼ਕਤੀਸ਼ਕਤੀ - is present in the ਸ਼ਕਤੀ ਸ਼ਕਤੀਸ਼ਕਤੀ. In the form of what? The ਸ਼ਕਤੀ of speaking. So ਸ਼ਕਤੀਸ਼ਕਤੀ alone in the ਸ਼ਕਤੀ ਸ਼ਕਤੀਸ਼ਕਤੀ is manifesting as the ਸ਼ਕਤੀ ਸ਼ਕਤੀ, ਸ਼ਕਤੀ ਸ਼ਕਤੀ, the speaking power. That is why in ਸ਼ਕਤੀ ਸ਼ਕਤੀ everywhere it will be said . In the first line it will be said you are in this particular form, you are in this particular form, that is in everything the very power is you and ਸ਼ਕਤੀ, the same similar pattern. So therefore, ਸ਼ਕਤੀ ਸ਼ਕਤੀ ਸ਼ਕਤੀਸ਼ਕਤੀ ਸ਼ਕਤੀਸ਼ਕਤੀ ਸ਼ਕਤੀ. Not only that ਸ਼ਕਤੀਸ਼ਕਤੀ - your power alone is present in the ears as ਸ਼ਕਤੀ ਸ਼ਕਤੀ. And ਸ਼ਕਤੀਸ਼ਕਤੀ - your power alone is present in the eyes as

आत्मशक्ति आत्मशक्ति

आत्मशक्ति आत्मशक्ति

the seeing power. And again आत्मशक्ति आत्मशक्ति. आत्मशक्ति means आत्मशक्ति again. And your power alone is in the mind also as the thinking power, as the doubting power, doubting also is a great power. So some people endlessly they will ask, they always will have wonder. For some people doubt will never come, but some people they will always manage to ask some doubts or other. Even in an announcement I will always plan very well to make announcement in such a way that nobody should come with a question. But I have always failed. Something or the other they have asked. It is very very interesting. That is why it is a special power. Therefore आत्मशक्ति, आत्मशक्ति, memory आत्मशक्ति, again remembrance also is a power. They are all आत्मशक्ति. आत्मशक्ति stands for आत्मशक्ति-आत्मशक्ति all of them. आत्मशक्ति, these are all your power alone. And now the आत्मशक्तिs say, now आत्मशक्ति you are very angry. Because we claimed that we are all powerful, remember the

සෑම අයෙක්ම

සෑම අයෙක්ම

story, we are all powerful. ඔබ ඔබ
සෑම අයෙක්ම? සෑම අයෙක්ම සෑම අයෙක්ම - “සෑම අයෙක්ම ඔබ
සෑම අයෙක්ම සෑම අයෙක්ම සෑම අයෙක්ම”. We are
supporting, we are supporting each one
was claiming. Then ඔබ ගත් විට
then alone ඔබ was about to make a
walk out and you should remember
ඔබ is still in the door sill and is waiting
to go out and it is at that time the
praise is being done and therefore at
the end of the praise the සෑම අයෙක්ම
are asking “May you cool down, සෑම අයෙක්ම ඔබ ඔබ,
may you make your nature calm.” So
here ඔබ means සෑම අයෙක්ම. සෑම අයෙක්ම ඔබ ඔබ,
සෑම අයෙක්ම ඔබ ඔබ. What? ඔබ . ඔබ is
සෑම අයෙක්ම ඔබ and therefore ඔබ
සෑම අයෙක්ම ඔබ. So, ඔබ ඔබ , your සෑම අයෙක්ම
සෑම අයෙක්ම ඔබ ඔබ may you make your nature
calmed down, quietened down,
subsided down and having come down
may you come inside, ඔබ සෑම අයෙක්ම -
may you not go out. Because if you go
out we will also have to follow suits. We
have got things more to see, so we

तथापि तदपि

तथापि तदपि

have to see a lot more things therefore, wait till we see.

So त्वं तदपि, may you not go out. continuing;

Verse No. 2.13 तदपि तदपि तदपि

तदपि तदपि तदपि

तदपि तदपि तदपि तदपि तदपि तदपि

So this is the तदपि, the conclusion of the तदपि तदपि which started from the fifth तदपि onwards. At the end of the fourth तदपि it was said तदपि तदपि तदपि तदपि. तदपि is an interesting usage. A little bit grammar. According to तदपि तदपि form is not there. तदपि alone is there. तदपि / तदपि, तदपि, तदपि. In तदपि, तदपि writes

तदपि तदपि तदपि तदपि तदपि तदपि तदपि तदपि

So I was wondering how can a great grammarian, he is a great grammarian also, तदपि, how can he commit grammatical mistake, it should be तदपि तदपि तदपि but he writes तदपि. So, now we know he has copied from this

□□□□□ □□□□□ □

□□□□□□□ □□□□□□

□□□□□. If anybody questions that usage you can say care of □□□□□□□□□□. So when itself says why can't I use, I am only quoting the he can say. Here also □□□□□□□□□□ is a □□□□□□ □□□□□□, really speaking it should be □□□□□□□□□. And that □□□□□□ begins from the fifth □□□□□□ and that is why at the end of this □□□□□□ there is one □□□, □□□ indicating □□□ □□□□□□□□□□ . □□□ indicates completion of the inverted commas. □□□ □□□□□□□□□□ □□□□□□□ □□□□□□□□□. Ok. What is the last □□□□□□? □□□□□ □□□□□□ □□□□□□□ □□□ you have to supply □□□□□□□□□□□□. So □□□□□ □□□□□□ - all these things that are in front of us, , □□□□□□□□□. So everything in this world is under the control of □□□□□. □□□□□ means control. □□□□□□□□□ □□□, □□□□□□□□□ □□□□□. Ok. Then is it all? No, □□□□□□ . □□□□□□ means □□□□□, the other world. Therefore, whatever is there in the other world □□□□□ □□□□□□□□□□□□□□□□□□□□□□. You have to repeat again. That also is under the control of □□□□□. So the first part indicates □□□□□ □□□□□□□. □□□□□ □□□□□□□ indicates this world,

representing the other world. □□□□□ □□
 □□□□□□□ □□ □□ □□□□□□□□□□. And therefore
 indirectly □□□□□□□□□ are telling we are
 also under your control alone and
 therefore only by your grace we
 ourselves can survive. And therefore it
 is your duty to protect us. Therefore,
 □□□□□ □□□□□ - so may you protect us like
 the mother. When protection comes
 suddenly he is shifting from father to
 mother, because they have committed
 a mistake. Now an extra compassion is
 necessary, isn't it? So in the case of
 father sometimes he will have a general
 compassion but when the mistake
 comes he might not show that much
 compassion, he may be rigid but
 mother is of that nature that even if the
 son commits a mistake.

□□□□□ □□□□□□□□ □□ □□□□□ □ □□□□

As □□□ □□□□□□□□□ says there can be a ,
 there cannot be a □□ □□□□□. And
 therefore, he says with respect to
 pardoning us you may be like a mother
 to us because we have already

□□□□□ □□□□□ □

□□□□□□□ □□□□□□

committed a mistake by being arrogant. And therefore, □□□□□ . □□ □□□□□. is the □□□□□□□ and in the □□□□□□□□□ you have to say □□□□□□□□ □□□□□ □□□□□□□□ . □□ □□□□□□ □□□□□□□□ □□□□□. Ok. Now you may pardon us but we can commit to the mistake again. The pardoning will only save for the time being but we can do the same mistake especially, we are experts, and therefore he says not only you should protect us now may you give wisdom so that we will not repeat the mistake again, we will know that □□□□□□ alone is the greatest one, we are all only under his control. Therefore, he says □□□□□□□□ □ □□ □□□□□□ - so may you bless us with, may you confer upon us, □□□□□□ means bless, give □□□□□□. □□□□□□ means prosperity or growth. Let us grow more and more powerful by your grace and not only that □□□□□□□□□□□□ - may you give us discrimination or wisdom also. □□□□□□□□□□□□□□ □□□□□□. So very careful. □ □□□□□□□ should not be read. So □□ means □□□□□□□□□□□□. □□□□□/□□□□, □□□□□□/□□,

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□□□□□□□□□□/□□. Or □□□□□□□□□□ also is Ok.
□□□□□ □□□□□□ also we can take. □□□□□□□□□□
□□□□□□, for our sake may you give. □□□
□□□□□□□ □□□□□□ □□□□□□□□□□□□. With this □□□□□
□□□□□□□ also is over. Thus all the three
questions have been answered.

So I will just summarize the three
questions and answers and we will stop.

The first question was □□□ □□□□□ □□□□□□
□□□□□□□□□□□, □□□ □□□□□□□□□□□□□□□□□, □□□ □□□□□□.
What are the powers that sustain the
individual? What are the powers that
glorify themselves? And what is the
greatest one or the most powerful one?
These were the three questions by the
second student. And what is the answer
to the first question? All the nineteen
organs □□□□□□□□□□□□ all of them □□□□□□
□□□□□□□□□□□ they all contribute. □□□□□□ s
were not mentioned but understood. If
you include □□□□□□ s also it will become
24 □□□□□□□□□□□s. Therefore, these 24
□□□□□□□□□□□s including □□□□□□□ s □□□□□□
□□□□□□□□□□□ they sustain the individual -
answer to the first question.

Answer to the second question who glorify themselves?

The nineteen □□□□□ s except the □□□□□□□□ s, i.e.,

○ □□□□□□□□□□ $3*5+4 =$ nineteen of them glorify themselves. How? □□□□□ □□□□ □□□□□□ □□□□□□□□□□. □□□ □ □□□□□□□ □□□□□□□□□□ □□□ □□□□□□□□ □□□□□□□□□□ they glorify. Each question one-one line answer alone.

And the third question is what? □□□□ □□□□□□. The answer is □□□□□ □□□□ □□□□□□, □□□□□ alone is the greatest among them.

With this all the three questions were answered. Then the next topic was proving the superiority of □□□□□. How was it proved? □□□□□ □□□□□□□□□□□□□□□□. When □□□□□ is present all the nineteen organs can function, when the □□□□□ is about to walk out, need not go away, about to walk out, just before death what will be the condition of the organs?

000000 0000000 000000 000000000:0 00 0 0000000 0000
00 00 00 0 00000000000 / 000000000000 - 00 0

So, 000000 0000000 000000 0 00 0000000 0000000000.
0000000 0000000000 0 00000000000 00 000000. 0000000
000000 00 00000000000 00000000000000 000000000,
nothing functions. Eyes cannot see, who has come, who are you, and this
fellow will shout in 90 decibels and this
fellows ears also are not functioning,
things are poured inside, nasal feeding
etc., all types of feeding, why, 000000 has
not yet gone, it is about to go.
Therefore, 0000000 000 0000000 000000000 0000000
0000 00000000000 0 0000000000 0000000000 0000000
0000000. That was the next topic through
the example of 00000000 000000000000000000 that
honey bee, the queen honey bee how it
is very important. This was the second
topic. The first topic is answer to the
three questions in a nutshell. And then
why 000000 is superior was said next. And
there afterwards from the fifth 00000000
onwards up to the end is 000000 0000000.
And thus the ground has been
prepared for 000000 0000000. The purpose is

□□□□□ □□□□□ □

□□□□□□□ □□□□□□

□□□□□ □□□□□□, which will be introduced in the next chapter but the topic of this section is □□□□□ □□□□□□□ or □□□□□ □□□□□□ and □□□□□ □□□□□□ will come in the next chapter, which we will see later.

□□□ □□□□ □□□ □□□□□□□ □□□ □□□□□□□□□□□□□□□□ □ □□□□□□□ □□□□□□□ □ □□□□ □ .

संस्कृत संस्कृत
संस्कृत

संस्कृत

संस्कृत संस्कृत

In the first chapter संस्कृत was discussed and incidentally along with संस्कृत the two संस्कृत - the संस्कृत and संस्कृत were are also emphasized, which two संस्कृत happen to be संस्कृत of संस्कृत and संस्कृत. And having discussed this generally in the first chapter, the second and third chapters are going to be devoted to संस्कृत संस्कृत. संस्कृत meaning संस्कृत. At the संस्कृत level we call it संस्कृत but at the संस्कृत level संस्कृत संस्कृत is संस्कृत संस्कृत and संस्कृत संस्कृत संस्कृत represents संस्कृत. And for the sake of संस्कृत संस्कृत the glory of संस्कृत was pointed out in the second chapter, because as I had said before whatever deity it is to be meditated that deity has to be glorified, which is an important संस्कृत of संस्कृत. We call it as संस्कृत. संस्कृत means glorification of the topic under discussion. So if संस्कृत संस्कृत is to be done संस्कृत will be glorified, if संस्कृत ritual is to be done that ritual

ਸ਼ਰੀਰ ਦੇ ਅੰਗਾਂ ਦੀ
ਗਲਰੀਫੀਕੇਸ਼ਨ

ਸ਼ਰੀਰ

will be glorified, similarly since ਸ਼ਰੀਰ
ਸ਼ਰੀਰ is going to be talked about the
ਸ਼ਰੀਰ ਸ਼ਰੀਰ was done in the second
chapter which we saw till now. And
ਸ਼ਰੀਰ ਸ਼ਰੀਰ was done both at ਸ਼ਰੀਰ
level as well as ਸ਼ਰੀਰ level. At the
ਸ਼ਰੀਰ level, ਸ਼ਰੀਰ means individual,
ਸ਼ਰੀਰ means total, at the individual
level the glorification was done by an
imaginary story, you remember how
every organ said I am superior and ਸ਼ਰੀਰ
wanted to teach them a lesson and
ਸ਼ਰੀਰ was about walk out of the
assembly, ਸ਼ਰੀਰ assembly and then all
the organs could not function and there
afterwards they praised ਸ਼ਰੀਰ. At the
ਸ਼ਰੀਰ level ਸ਼ਰੀਰ is the one which gives
power to all nineteen ਸ਼ਰੀਰ neon , ,
ਸ਼ਰੀਰ and even ਸ਼ਰੀਰ. All these
nineteen parts of the body are
sustained by the ਸ਼ਰੀਰ at the
microcosmic level. And when you go to
the macrocosmic level all the ਸ਼ਰੀਰs are
sustained by one ਸ਼ਰੀਰ, the ਸ਼ਰੀਰ

सर्वोपरि सर्वोपरि
सर्वोपरि

सर्वोपरि

सर्वोपरि. So what you have to do is every
सर्वोपरि at the individual level becomes a
सर्वोपरि at the total level. And सर्वोपरि
becomes सर्वोपरि at the total level. So
at the individual level organs are
sustained by सर्वोपरि, at the total level
सर्वोपरि are sustained by सर्वोपरि. At the
individual level organs are sustained by
सर्वोपरि, at the total level सर्वोपरि - सर्वोपरि सर्वोपरि

सर्वोपरि सर्वोपरि सर्वोपरि सर्वोपरि सर्वोपरि सर्वोपरि सर्वोपरि सर्वोपरि -
every organ has got a सर्वोपरि and all the
सर्वोपरि are sustained by सर्वोपरि सर्वोपरि,
सर्वोपरि. And that is why it was said
सर्वोपरि सर्वोपरि सर्वोपरि, सर्वोपरि सर्वोपरि
सर्वोपरि. Everything is born of सर्वोपरि
सर्वोपरि, सर्वोपरि; everything is sustained
by सर्वोपरि सर्वोपरि and everything resolves
into सर्वोपरि सर्वोपरि. Whether it is the
power of lightning or thunder or it is the
power of earthquake, whatever be the
natural force all of them belong to the
सर्वोपरि, the total power. And since
सर्वोपरि is such a powerful deity सर्वोपरि सर्वोपरि
सर्वोपरि. That is the essence. So with

clash. Because often in conversation or discussion you can find all the people simultaneously talk. Any conversation you can see there is nobody has the patience to listen to the other person completely. Either in between they interject or another person before completion raises the question. We have to learn from the [video](#). Till one person finishes, you can observe yourself, you will always find we will not have patience to listen to the other person completely. So here the third student was just sitting quite till the first two questions were completely answered. Now it is quite and there must be some silence also, because in between another doubt may come. So after complete silence for such a long time, now comes having made sure that the first two students will no more raise questions, now [Dr. Bhatnagar](#) [asks](#) [the](#) [third](#) [student](#) [a](#) [question](#). [The](#) [third](#) [student](#) [answers](#) [the](#) [question](#). [Now](#) [Dr. Bhatnagar](#) [says](#) [that](#) [is](#) [the](#) [name](#) [of](#)

□□□□□□ □□□□□□ □
□□□□□□□□

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the teacher. Ok. Students even if you forget don't forget the name of the teacher □□□□□□□□. □□□□□□□□□□ - the third student asked. This is the statement of the □□□□□□. □□□□□□□□ introduces this and onwards is within inverted commas, the question of the student. The whole of the rest of the □□□□□□□□ is question and that is why it is ending with □□□. □□□ indicates the inverted commas closed. □□□ - thus □□□□□□□□□□ asked □□□□□□□□□□□□. What is the question? □□□□. □ So □□□□□□ is important which indicates his attitude. So every time □□□□□□□□□□ indicates how much reverence is there. Therefore, with reverence he addresses □□□□□□□□□□□□! □ □□ □□□ □□□□□□□□ □□□□□. You can understand. From where does this □□□□□□, and here the word □□□□□□ indicates both □□□□□□□□□□ as well as □□□□□□□□□□, and □□□ indicates □ □□□□□□□□□□□ the □□□□□□ which has been glorified in the previous chapter, such a □□□□□□ is born out of which source? So what is the origin of

संस्कृत संस्कृत
संस्कृत

संस्कृत

this संस्कृत or at the संस्कृत level, what is the origin of संस्कृत? संस्कृत संस्कृत संस्कृत. That alone in the संस्कृत s is known as संस्कृत, संस्कृत. So संस्कृत संस्कृत संस्कृत. Here by संस्कृत is not meant संस्कृत but संस्कृत संस्कृत संस्कृत, संस्कृत संस्कृत संस्कृत.

This is the first subquestion. The third question consists of four or five. This is the first subdivision.

The second question is संस्कृत संस्कृत संस्कृत? How does this संस्कृत, especially the संस्कृत, how does this संस्कृत संस्कृत enter the physical body? संस्कृत refers to , because संस्कृत belongs to . How does this संस्कृत enter संस्कृत संस्कृत , because he must be referring to his own body, this body. संस्कृत means संस्कृत, arise, enters. This is the second subquestion.

And the third one is संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत? Here संस्कृत means itself, reflexive pronoun, संस्कृत. How does that one संस्कृत divide itself?

सर्वप्रथम सर्वप्रथम
सर्वप्रथम

सर्वप्रथम

Because you know सर्वप्रथम divides into fivefold functions - सर्वप्रथम, सर्वप्रथम, सर्वप्रथम, सर्वप्रथम, सर्वप्रथम. That is the intention of the student here. How does this one सर्वप्रथम divide itself into fivefold functions and सर्वप्रथमसर्वप्रथम - supports this body, becomes the basis of the body. Because through these fivefold functions alone the body is surviving. Therefore how does it divide and becomes the support of this . This is the third question.

The fourth question is सर्वप्रथम सर्वप्रथमसर्वप्रथम? Through which path सर्वप्रथम सर्वप्रथम does this go out of the body, that is सर्वप्रथमसर्वप्रथम. सर्वप्रथम सर्वप्रथमसर्वप्रथम is only a nice word for सर्वप्रथमसर्वप्रथम, euphemistic term. Therefore, सर्वप्रथम सर्वप्रथमसर्वप्रथम? How does it go up, how does it get separated from the physical body? This is the fourth question.

Then the fifth one is सर्वप्रथम सर्वप्रथमसर्वप्रथम सर्वप्रथमसर्वप्रथम? How does this सर्वप्रथमसर्वप्रथम सर्वप्रथम sustains this external universe? So, सर्वप्रथम सर्वप्रथमसर्वप्रथमसर्वप्रथम सर्वप्रथमसर्वप्रथम सर्वप्रथमसर्वप्रथम सर्वप्रथमसर्वप्रथम? How does it support this whole

cosmos full of powers? Then he comes to the individual level also.
 you have to supply
 How does this

the individual sustains the individual? That is

cosmos full of powers? Then he comes to the individual level also.
 you have to supply
 How does this
 , in the form of , the individual sustains the individual? That is , the nineteen organs. So how does the sustains all the nineteen organs at the subjective level? How does the sustain the cosmic forces in the objective level? Because we should remember stands for , power. What you call as energy or power is alone. Many people confuse with energy. Can you say is some kind of energy, they ask. Remember can never be called energy because energy means , means power, power always belongs to . Always any power whether it is or or or any amount of natural powers you take, none of them can be

शक्ति शक्ति शक्ति शक्ति शक्ति
शक्ति शक्ति

शक्ति

attributed to शक्ति, it has to be always connected to शक्ति or the substratum of शक्ति is शक्ति. शक्ति alone later becomes शक्ति. Why do we say like that? It is an incidental point anyway. Why do we not attribute power to शक्ति? Because remember any power is subject to fluctuation - power can increase, power can decrease, power can modify as they say sound energy can be converted into light energy, that can be converted to mechanical energy, all powers are interconvertible which means they are all शक्ति शक्ति. Whereas शक्ति is शक्ति. Therefore, शक्ति or truth can never be translate as a power. Power can always be the translation of शक्ति alone. And this power here is in the form of शक्ति and this शक्ति alone sustains the total power as well as the individual power. These are the two questions asked. So thus शक्ति's origin, how does it come to the body, how does it divide itself, how

the previous section when we have glorified the **संस्कृत** we have said that **संस्कृत** is the substratum of everything and from **संस्कृत** alone everything comes **संस्कृत** **संस्कृत** etc., examples were given and when you look into those descriptions it will closely resemble the glorification of **संस्कृत**. Because **संस्कृत** also is said to be the substratum of all. **संस्कृत** **संस्कृत** **संस्कृत**. In the previous section it has been said **संस्कृत** **संस्कृत** **संस्कृत** and **संस्कृत** alone is in the form of Sun, **संस्कृत** alone is , **संस्कृत** alone is all organs. So if you look at the description of **संस्कृत** it looks as though it is identical with **संस्कृत**. So now the teacher has to make it clear that **संस्कृत** is glorified only in relation to other things, it is only a relative support of everything but it is not the absolute support. Just like when relatively observe earth can be said to be the substratum of all beings, all trees are born out of earth, all trees and human

सर्वानां प्राणानां च
पृथिवी

सर्वानां

beings and animals are sustained by earth and all of them resolve unto earth and therefore the earth is the substratum of all you can say. But that statement is only a conditional statement. Earth is the substratum of all only in a *relative* manner. But when you make an absolute analysis, the earth itself is born out of *ether*, *ether* itself is born out of *light*, *light* itself is born out of *space*, *space* itself is born out of *nothingness*. And therefore, the *relative* s are only *relative* *truths*, alone is *absolute* *truth*. This difference must be clearly understood. Therefore, *earth* is great, compared to other things *ether* is great. The *ether*'s greatness is only relative. This the teacher wants to show. How *ether* is not the absolute *truth*, not the absolute *truth* of the everything he wants to show. And how can he show? Only by one method - by pointing out that *ether* itself has got an origin from

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□□□□□□□□

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something else. Or at the □□□□□□ level
□□□□□□ himself has got an origin in
something else. No doubt □□□□□□□□ is
the creator of all, therefore □□□□□□□□ is
great alright but when you go into the
depth the very □□□□□□ himself is born
out of someone else. That is what in
the □□□□□ s they will symbolically give.
All the □□□ s and □□□□ s will go and praise
□□□□□□□□ and they will say you are the
cause of everyone, you have created
the fourteen □□□□□□□□ s and out of them
all of us are born and therefore you are
the creator, sustainer and all those
things. Then after all the praise is over
□□□□□□□□□□ will quietly say, we won't say
after hearing all the praise we will keep
quite without talking about our
limitation, but □□□□□□□□□□ being honest he
says even though I am great compared
to you but do you know one thing there
is one who is superior to me also,
because

सर्वप्रथम सर्वप्रकार के
संसारों को

संसार

संसार को सर्वप्रकार के संसारों के संसारों के
संसारों के संसारों के संसारों के So संसारों के himself is
born out of something else. And what
is the cause, that cause must be the
absolute संसारों के. And therefore by
answering these six questions the idea
conveyed is संसारों के is only a relative
substratum, still not the absolute
substratum. And why do we talk about
relative substratum here? Because it
is संसारों के संसारों के in the संसारों के we
deal with the relative substratum in the
संसारों के, in the संसारों के we deal with
the absolute substratum. Therefore, we
are still in the संसारों के alone
therefore, the discussion is of संसारों के
who is the relative substratum of the
universe. Now the six questions are
going to be answered by संसारों के in the
following संसारों के s which we will see
now.

Verse No. 3.2

संसारों के संसारों के

संसारों के संसारों के के के के संसारों के के के के
संसारों के संसारों के के के to that disciple के के
संसारों के, that teacher संसारों के के के

□□□□□□ □□□□□□ □
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□□□□□□

answered thus. - your question is going beyond the limit, which normally the parents tell when the children ask the inconvenient questions. But the parents say because they do not know the answer, □□□□□□□□ is not like that. He will give the answer later. He says you are going beyond the limit. Because up to □□□□□□ things are decipherable, you can understand, but when you go to deeper things you will find that things will become more and more mysterious. As the scientist themselves find now. When you look at the universe it is definable, when you go to the molecules it is definable, go to atom it is definable, go to subatomic particles slightly difficulties will come and still you go further there afterwards they themselves will form uncertainty principle. That will be the definition. So as you go deeper it becomes beyond the reach of the intellect because it is all □□□□□□. □□□□□□ also cannot be

संस्कृतं संस्कृतं च
संस्कृतं

संस्कृतं

intellectually understood or संस्कृतं
संस्कृतं संस्कृतं संस्कृतं, even cannot be
what you call intellectually conceived,
therefore as you go beyond energy or
as you go beyond संस्कृतं things become
very very mysterious. Whether you
look from संस्कृतं angle or whether you
look from संस्कृतं angle, संस्कृतं also is
संस्कृतं संस्कृतं संस्कृतं also is संस्कृतं संस्कृतं संस्कृतं.
Therefore, the teacher says you are
asking too much and you be ready if I
answer my answer also will be equally
subtle. संस्कृतं संस्कृतं संस्कृतं means संस्कृतं संस्कृतं संस्कृतं
संस्कृतं. You are a great संस्कृतं संस्कृतं संस्कृतं. Here
the word संस्कृतं संस्कृतं संस्कृतं can be interpreted
in two ways. One is संस्कृतं संस्कृतं संस्कृतं संस्कृतं. You
have been a संस्कृतं संस्कृतं संस्कृतं and
therefore you are sharp in your
intellect, therefore I can answer you,
you can understand. Or संस्कृतं संस्कृतं संस्कृतं संस्कृतं
can be taken in the true sense of the term,
in which case it will become a simple
संस्कृतं संस्कृतं. संस्कृतं संस्कृतं संस्कृतं takes in that meaning.
He is just praising the संस्कृतं संस्कृतं as you are a

आपका आकाश
आकाश

आकाश

आकाश because sooner or later
आकाश is going to be given.
Therefore keeping the future
आकाश now itself, I have often
said the moment he gets admission in
the college he begins to put BSc or
MBBS and how many times he has to
write examination god alone knows. But
the moment he gets admission he puts
that title. Similarly, you have become
my student sooner or later you are
going to become आकाश and
therefore now itself he addresses
आकाश. आकाश आकाश आकाश
आकाश. Not fact but it is a glorification,
praising, patting the student so that he
will listen alertly. आकाश - therefore,
since you are a qualified student आकाश
आकाश - I shall answer this question,
this very very subtle question, about
which all the other sciences are still
fumbling that question I am going to
deal with. This is introduction to the

אשר יאמר
אשר יאמר

אשר יאמר

answer. And now the answer proper is going to come from the next אשר יאמר.

Verse No. 3.3 אשר יאמר אשר יאמר אשר יאמר אשר יאמר
אשר יאמר אשר יאמר אשר יאמר אשר יאמר
אשר יאמר אשר יאמר אשר יאמר אשר יאמר

So here the first two questions are answered. what is the first question? אשר יאמר
אשר יאמר אשר יאמר אשר יאמר? אשר יאמר, remember, both at the אשר יאמר and אשר יאמר, אשר יאמר inclusive. The first question is answered. אשר יאמר אשר יאמר אשר יאמר. אשר יאמר. Here אשר יאמר means the real אשר יאמר, אשר יאמר אשר יאמר, אשר יאמר אשר יאמר אשר יאמר אשר יאמר.

אשר יאמר אשר יאמר אשר יאמר אשר יאמר אשר יאמר אשר יאמר אשר יאמר
אשר יאמר אשר יאמר אשר יאמר אשר יאמר אשר יאמר אשר יאמר

What is that corresponding אשר יאמר in the אשר יאמר, because is a commentary on אשר יאמר. The corresponding אשר יאמר is אשר יאמר אשר יאמר אשר יאמר אשר יאמר אשר יאמר

אשר יאמר אשר יאמר אשר יאמר אשר יאמר אשר יאמר אשר יאמר
אשר יאמר אשר יאמר אשר יאמר אשר יאמר אשר יאמר אשר יאמר

○ संस्कृत ० ० संस्कृत ० ० संस्कृतसंस्कृत ० ० संस्कृत संस्कृत
संस्कृतसंस्कृत ० संस्कृतसंस्कृतसंस्कृत ०-० ० which we
saw in संस्कृतसंस्कृतसंस्कृत.

० संस्कृत संस्कृत ० संस्कृतसंस्कृत संस्कृत ० संस्कृतसंस्कृत संस्कृत
० ० संस्कृतसंस्कृत ०-०-० ० So really nothing is
born out of संस्कृत and therefore really
संस्कृत is not a संस्कृत. If संस्कृत is a real
संस्कृत there will be another संस्कृत for
संस्कृत also. Therefore, we have to say
that संस्कृत is not real संस्कृत. That is
why we call it as संस्कृत संस्कृत संस्कृत ० ०
संस्कृतसंस्कृत संस्कृत संस्कृत. Ok. If संस्कृत is not
a real संस्कृत, what about the संस्कृत?
Will it be real or unreal? If संस्कृत is
really not a संस्कृत then the also must
be equally unreal. So the संस्कृत must be
संस्कृत संस्कृत ० and that is beautifully
indicated here. How the संस्कृत is born. It
is born like the संस्कृत. It is a very very
important line to point out the संस्कृत
. The संस्कृत ० is compared to a shadow,
संस्कृत. Because in all other संस्कृतसंस्कृत the
creation is not clearly said to be false
and therefore there is always a
controversy between and . Because in

we find that संस्कृत संस्कृत संस्कृत .
says संस्कृत is not really born it is only
apparently born. For this always
question how do you say apparently
born? It has not been said in the संस्कृत.
संस्कृत only says संस्कृत संस्कृत and is
unnecessarily adding it is apparently
born, therefore unreality is all 's
perception alone. The creation is real.
Thus argues but in we get a clean
answer because संस्कृत itself says संस्कृत
is as good as a shadow. Just as shadow
does not have any reality of its own,
similarly संस्कृत is संस्कृत संस्कृत, संस्कृत is
संस्कृत, संस्कृत is संस्कृत. For that the
संस्कृत संस्कृत is in संस्कृत. We don't
find it in संस्कृत, in संस्कृत, in संस्कृत
nowhere this comparison is made but
here it is clearly made. Therefore, it
should be remembered, a very
important line. संस्कृत - just as in a
person, so here in a person means
because of a person, संस्कृत takes
संस्कृत संस्कृत, is संस्कृत संस्कृत, because of

शरीरान्तरात् शरीरान्तरं च
शरीरान्तरं

शरीरान्तरं

the शरीरान्तरं there is a shadow nearby.
शरीरान्तरान्तरं शरीरान्तरं शरीरान्तरं. And from this
example so many things are clarified.
For creating the शरीरान्तरं, the shadow what
effort do you put forth? The शरीरान्तरं even
without your will, even without you
being aware of it, because of your mere
शरीरान्तरं, शरीरान्तरं शरीरान्तरान्तरं शरीरान्तरं शरीरान्तरं शरीरान्तरं, this is
not that you request 'शरीरान्तरं, शरीरान्तरं may you
come in front of me'. No, shadow is just
automatic. You don't plan, you don't
will, you don't desire, *you are* the
shadow comes. Similarly, शरीरान्तरं does not
plan or will or anything. शरीरान्तरान्तरं शरीरान्तरं
शरीरान्तरं शरीरान्तरं शरीरान्तरं शरीरान्तरं. So thus शरीरान्तरान्तरं's शरीरान्तरं
शरीरान्तरान्तरं etc., is indicated and the second
main point is that the shadow does not
have a reality independent of the
person. Similarly, the शरीरान्तरं शरीरान्तरं does not
have a reality independent of शरीरान्तरान्तरं.
So, शरीरान्तरं. शरीरान्तरं should be connected with
शरीरान्तरं. शरीरान्तरं should not be connected with शरीरान्तरं.
शरीरान्तरं शरीरान्तरं. And here he is referring to शरीरान्तरं
because there must be शरीरान्तरं nearby.

□□□□□□ □□□□□□ □
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Therefore, just as the shadow is here due to me because of my presence here □□□, you have to supply □□□, □□□ □□□□□□□□ because of the presence of the □□□□□□□. □□□□□□□□□□ also □□□□□□□ □□□□□, due to the presence of the □□□□□□□, □□□□□ □□□□□□□. □□□□□ refers to □□□□□□, i.e., □□□□□□□□□□. □□□□□□□□□□ is a representative of whole creation. In

the same way due to the presence of □□□□□□□□, the entire □□□□□□ and all its products are □□□□□□□. □□□□□□□□ means are born, are thrown out. So therefore the first question is answered. □□□□□□ is born out of □□□□□□□□ and an additional point is given □□□□□□ is apparently born out of □□□□□□□□. example is given to show this apparentness. □□□□□□ □□. It is born as it were, it is existing as it were. □□□□□□□□□□□□ □□□□□□ □□□□□□□□□□.

□□□□□□□□ □□□□□□□□□□□□□□□□ ...

□□□□□□□□□□□□□□□□□□□□□□□□□□□□□ □ □□□□□ □-□ □ Without being born I am born as it were. Ok. Incidentally, I remember one more. So

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because of this example another point also becomes clear. Because of the number of shadows my weight is not going to be decreased also. See when you have got a pound of clay and you go on creating pots. What naturally happens? The amount of clay becomes lesser and lesser as you are creating more and more pots. But suppose there are many lamps and many shadows come out of you, do you feel at the end of the whole process many shadows have come therefore now I have become less in weight. For reducing the weight you need not do anything, many shadows are born out of you, you find slim. But here the beauty is what? Let any number of shadows come I am □□□ □□□□ □□□ □□□□□□□□ □□□ □□□□□□□□□□□□□□□□□. Similarly, everything comes out of but continues to be the same full □□□ □□□□□□□□□□□□□□. You can extend this □□□□□ example to any amount. After □□□□□□□□ there must be a full stop really.

संस्कृत संस्कृत
संस्कृत

संस्कृत

Because with this the first question is answered. संस्कृत संस्कृत should be a separate sentence. That is answer to the second question.

What is the second question? संस्कृत संस्कृत संस्कृत संस्कृत? How does the संस्कृत come to this body? Because there are so many varieties of bodies. How does a संस्कृत determine to enter a particular body? The answer is given, संस्कृत संस्कृत - it is because of the संस्कृत. संस्कृत here indicates संस्कृत. How does संस्कृत indicates संस्कृत. संस्कृत means संस्कृत संस्कृत. Mind represents the संस्कृत संस्कृत संस्कृत s of mind. What is mind after all? संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत. Therefore, mind indicates संस्कृत संस्कृत, संस्कृत संस्कृत indicates संस्कृत, because संस्कृत संस्कृत- संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत indicates संस्कृत. See from mind we have to go to संस्कृत संस्कृत, संस्कृत संस्कृत indicates संस्कृत, संस्कृत indicates संस्कृत. This is संस्कृत, having the marks of anything perceived or made evident through the former. Finally the meaning of संस्कृत means संस्कृत.

संसारं संसारं च
संसारं

संसारं

Isn't it true? After all all **संसार**s are born out of what? Some **संसार**. And this **संसार** itself comes out of what? 'I have a plan to go to states!' 'I have a plan to build a house.' 'I have a plan to study this.' Initially, **संसार** **संसार**, if this **संसार** **संसार** is repeated it becomes a powerful desire, desire crystallizes into action. Therefore, **संसार** **संसार** means **संसार**, **संसार** **संसार**, **संसार** **संसार** **संसार**. Because of the cause of **संसार** **संसार** **संसार** **संसार** - it enters this body. And as long as the force of **संसार** is there it continues in the body. That is a corollary we get. Since **संसार** is the condition for entry **संसार** will be the condition for exit also. Once the **संसार** **संसार** is gone **संसार** again **संसार**. **संसार** **संसार** **संसार** **संसार**. So with this the second question is answered. The answer is **संसार**. How does it come to the body, because of **संसार**. And **संसार** here means **संसार** **संसार**, because **संसार** **संसार**

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is inoperative at this moment; because of □□□□□□□□ □□□□.

Now the third question is to be answered. We will read the □□□□□□□.

Verse No.

3.4

□□□ □□□□□□□□□□ □□□□□□□□□□ □□□
□□□□□ □□□□□□□□□□□□□□□□□□□ □□□ □□ □□□□□□□ □ □ □

So what is the third question? □□□□□□□□□ □□ □□□□□ □□□□□□□□□ □□□□□□□□□□? How does □□□□□ divide itself and sustains the body? For this the gives the example of a □□□□□□□, a king or an emperor. What does an emperor do? Emperor has got infinite powers. He gives his powers, he divides his powers and gives it to various ministers. And the power in every minister belongs to whom? The emperor alone. How do you know? In reshuffling time you will come to know. So the fellow who was very important □□□□□□□□□□ □ □□□□□□□ □□□□□□ □□ □□ □□□ □□□□ □
Therefore, some of them have got glory

□□□□□□ □□□□□□ □
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only when in □□□□□□□□, tooth. How much importance? So brushing three times, four times, filling with gold. All those things how long? As long as it is in its position. The moment fallen, value goes. □□□□, my god! how much importance to hair. Hair doing, undoing and all those things spending lot of money and time dyeing and miserable failing, neither black nor brown, all how much importance to the hair. How long? As long as it is on the head. Similarly, here also. So just as the ministers have the power coming from the main emperor similarly here also □□□□□□ has got the total power. And what does he do? He gives that power to various members like □□□□□ some power is given, □□□□□□ is another minister, □□□□□, □□□□□□ all of them. And not only that the emperor gives various posts to various ministers and he also keeps one portfolio. Isn't it? Even prime minister, he gives various portfolios to people and he also keeps

皇帝 皇帝 皇帝
皇帝

皇帝

one portfolio. Similarly, 皇帝 gives various powers to 皇帝, 皇帝, 皇帝, 皇帝 and for itself it keeps another department, the department of respiration. It is like an emperor delegating the powers. This is the essence. 皇帝 皇帝 皇帝 皇帝 皇帝 - just as an emperor engages or appoints various 皇帝 s, 皇帝 皇帝 means 皇帝 s, various ministers or various officers. And how does he do that? That is given within inverted commas. The emperor's statement, 皇帝 皇帝 皇帝 皇帝 皇帝 - you become the governor of the 皇帝 you become the governor of 皇帝 皇帝. So, like 皇帝 , may you rule over, may you preside over this village, may you preside over this village. 皇帝 means rule over, preside over. Up to 皇帝 is within inverted commas, the emperor address. In the same fashion, 皇帝 皇帝, the 皇帝 皇帝, 皇帝 皇帝, 皇帝 refers to 皇帝, 皇帝, 皇帝, 皇帝 皇帝 all of

आपका आकाश
आकाश

आकाश

them, आप आकाश - appoints distinctly. You take care of digestion, you take care of excretion, you take care of circulation, and I will take care of respiration, आपका. So that is the main thing. Because defence is in his hand. More is going to come. Thus the third question is going to be elaborately answered, those details we will see in the next class.

आप आपका आप आकाश आप आकाशआकाशआकाश आप
आकाशआकाश आप आपका .

□□□□□. 3.1 - 3.8

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[illegible]

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The third student asks for some more details regarding □□□□ and the third question has five subdivisions.

i) How does  originate? ii) How does it enter the body?

originate? ii) How does it enter the body?

iii) How does it divide into fivefold function?

iv) How does it get out of the body?

v) And how does it sustains the individuals as well as the total creation?

Of which the two questions have been answered - the origin of **संस्कृत** is said to be or itself. **संस्कृत** **संस्कृत** **संस्कृत** And incidentally the teacher makes it clear that the **संस्कृत** is **संस्कृत** by comparing **संस्कृत** into **संस्कृत**. That **संस्कृत** comparison is important because it is the **संस्कृत** for showing the apparent creation, **संस्कृत** **संस्कृत** **संस्कृत**. And how does the **संस्कृत** enter the body? That is the second subquestion for which the answer was given **संस्कृत** **संस्कृत** **संस्कृत** . Mind representing the **संस्कृत** s especially the **संस्कृत** **संस्कृत**. The **संस्कृत** **संस्कृत** is indicated by the word mind because **संस्कृत** is born out of **संस्कृत** **संस्कृत** or **संस्कृत**, both are same. **संस्कृत** **संस्कृत** and **संस्कृत** are they same, only the intensity varies. There is only a difference of degree, no difference of content. **संस्कृत** **संस्कृत** is mild and **संस्कृत** is intense. **संस्कृत** **संस्कृत** is sprout, **संस्कृत** is plant. So thus **संस्कृत** is born out of **संस्कृत** **संस्कृत** or **संस्कृत** which in its turn is born out of **संस्कृत**, the mind and therefore mind's

mind's child is
grandson

mind's

grandson is 孫子; to put in our language. Mind's child is 心子 or 心孫 and its child is 孫子 and therefore here mind refers to its grandchild, 孫子. And therefore 心子 孫子 心子 孫子 心子 孫子 means 心子 孫子 心子 孫子 心子 孫子 心子 孫子 心子 孫子. 心子 孫子 心子 孫子 心子 孫子. Then the third question is how does the 心子 divide itself into fivefold function. And for that the answer was given in fourth 心子, where the 心子 was compared to the 心子, an emperor who delegates its power into various ministers, and each minister takes one-one portfolio. In the same way 心子 also delegates its power into four ministers - 心子, 心子, 心子 and 心子. And each one is given a particular role also. 心子 心子 心子 心子. The emperor will command these ministers - you supervisor or you govern, you preside over such and such 心子. In the same way 心子 also commands these four 心子

राज्यपालको कार्यालयमा
राज्यपालको

कार्यालय

functions to govern or function in particular places. And having delegated the powers to these four **राज्यपाल**'s, the **राज्यपाल** takes function for itself. Thus four ministers as well as the prime minister or chief minister, that itself takes a function that was what we saw in the last class. **राज्यपाल** **कार्यालय**. **राज्यपाल** distinctly, without overlapping, without confusion, without too much reshuffling in between, that some ministers forgot what portfolios they were in it seems. So without any such problem distinctly, doubtlessly, clearly **कार्यालय**. **कार्यालय** means it allots, it appoints we can take. Ok. In the case of the example the ministers take up the villages, in the take **कार्यालय** etc., what part of the body they maintain? That will be the next question. So what are the villages of the body which are supervised by the **कार्यालय** s? That is going to be said in fifth **कार्यालय**, which you will read now.

Verse No.

3.5

○ संस्कृतसंस्कृतसंस्कृत संस्कृत संस्कृत संस्कृतसंस्कृत
संस्कृत सं सं संस्कृत सं सं संस्कृतसंस्कृतसंस्कृत संस्कृत संस्कृत
संस्कृतसंस्कृत संस्कृतसंस्कृत संस्कृत सं सं

This is all extension of answer to the third question.

What is the third question? संस्कृत संस्कृतसंस्कृत
संस्कृतसंस्कृत संस्कृतसंस्कृत? So that is been
continued here also. In the previous
संस्कृत example has been given संस्कृतसंस्कृत,
in this संस्कृत it is संस्कृतसंस्कृत, the original.
So the position of the constituency of
each one of the संस्कृत is been pointed
out. संस्कृतसंस्कृत - so the place that is taken
care of by the संस्कृतसंस्कृत is and संस्कृत - the
organ of excretion and reproduction. . It
should have been संस्कृत but it is संस्कृतसंस्कृत
संस्कृतसंस्कृत. संस्कृतसंस्कृत संस्कृत संस्कृतसंस्कृत, that is in
the place of and संस्कृतसंस्कृत संस्कृतसंस्कृत
संस्कृतसंस्कृत we have to supply the verb
संस्कृतसंस्कृत संस्कृतसंस्कृत the संस्कृतसंस्कृत takes care
of, presides over that particular part of
the body because the function of the

पञ्चमः पञ्चमः
पञ्चमः

पञ्चमः

पञ्चमः is removing the waste, excretion and therefore it occupies that position. Now what about पञ्चमः? पञ्चमः पञ्चमः - the position of the पञ्चमः is and पञ्चमः, the eyes and ears or in general the face, the पञ्चमः. Because पञ्चमः is the prime minister. So therefore all well planned only. Therefore, पञ्चमः . And what is it doing? पञ्चमः पञ्चमः पञ्चमः we have to supply पञ्चमः - coming out, in and out through पञ्चमः and . That is breathing process is mentioned here. So in the form of inhalation and exhalation the पञ्चमः comes out through the mouth and nostril and similarly पञ्चमः goes inside through mouth and nostrils. Thus going in and out through the mouth and nostril the पञ्चमः occupies the face. This is the पञ्चमः पञ्चमः. Therefore, the word पञ्चमः is used because पञ्चमः is an emperor, the emperor itself takes up a portfolio. So with this the second division is over.

Now comes the third **पाचन प्रणाली**. So the **पाचन प्रणाली** which is the digestive function **पाचन प्रणाली** we have seen in **पाचन प्रणाली**. So, **पाचन प्रणाली** **पाचन प्रणाली**. Everywhere we have to add **पाचन प्रणाली**. **पाचन प्रणाली** means what? Presides over, rules over, governs. **पाचन प्रणाली** means the stomach, **पाचन प्रणाली** is ruled over by the **पाचन प्रणाली** because that is the digestion portion. And a little bit more details about **पाचन प्रणाली** is given. Because very important, central portion you know. So **पाचन प्रणाली** **पाचन प्रणाली** **पाचन प्रणाली**. Why it is called **पाचन प्रणाली**? **पाचन प्रणाली**, this **पाचन प्रणाली** **पाचन प्रणाली** **पाचन प्रणाली**. **पाचन प्रणाली** **पाचन प्रणाली** means divides equally. What? **पाचन प्रणाली** **पाचन प्रणाली** - so the food that has been offered into. So the word is used to indicate that it is something like a and after all the digestive power is compared to **पाचन प्रणाली** alone and therefore into the **पाचन प्रणाली** **पाचन प्रणाली** **पाचन प्रणाली** the **पाचन प्रणाली** is and this **पाचन प्रणाली** is divides into various nutrients and without any partiality, it distributes the food to all

सर्वेषां सर्वेषां च
सर्वेषां

सर्वेषां

states equally whether it is ruled over by the same party or the opposition party without any problem it is equally distributed. Whenever problem extra food extra nutritions all those things are to be done therefore सर्वेषां सर्वेषां. Ok.

And when oblations are put into the fire what happens? The flames come out and here also the flames come out in the form of seven tongues सर्वेषां

सर्वेषां सर्वेषां - because of the activation of the सर्वेषां सर्वेषां. And how it is activated? By offering food the seven flames in the form of the seven sense organs become well-kindled. So here seven flames refer to the seven sense organs, seven sense organs you may be shocked but we have seen it in the

सर्वेषां च सर्वेषां सर्वेषां सर्वेषां सर्वेषां सर्वेषां सर्वेषां
च सर्वेषां सर्वेषां सर्वेषां सर्वेषां सर्वेषां सर्वेषां

सर्वेषां सर्वेषां च सर्वेषां सर्वेषां सर्वेषां सर्वेषां च

In it came. So seven sense organs means the two eyes, the two nostrils, the two ears and the tongue i.e., the mouth there are $3 \times 2 + 1$ these are the

ਸੱਤ ਫਲਾਸ਼ਾਂ ਦੇ
ਸੰਬੰਧ

ਸੰਬੰਧ

There are also seven has been mentioned again in ਸੱਤ ਫਲਾਸ਼ਾਂ ਦੇ ਸੰਬੰਧ. Anyway ਸੰਬੰਧ. ਸੰ means what? because of the offering of the ਸੱਤ ਫਲਾਸ਼ਾਂ ਦੇ ਸੰਬੰਧ, these seven flames of the perceptual powers ਸੰਬੰਧ become active. So thus ਸੰਬੰਧ ਸੰਬੰਧ's village is in the middle. Then what about ਸੰਬੰਧ etc., ਸੰਬੰਧ and ਸੰਬੰਧ have to be mentioned. ਸੰਬੰਧ, ਸੰਬੰਧ and ਸੰਬੰਧ are over, two more are left out, which will be said in sixth ਸੰਬੰਧ. We will read.

Verse No. 3.6

ਸੰਬੰਧ ਸੰਬੰਧ ਦੇ ਸੰਬੰਧ ਸੰਬੰਧ
ਸੰਬੰਧ ਸੰਬੰਧ ਸੰਬੰਧ ਸੰਬੰਧ
ਸੰਬੰਧ ਸੰਬੰਧ ਸੰਬੰਧ ਸੰਬੰਧ
ਸੰਬੰਧ ਸੰਬੰਧ ਸੰਬੰਧ ਸੰਬੰਧ

So the position of ਸੰਬੰਧ is going to be the whole body, whatever be the minister who constantly keeps touring. Now everybody tours, anyway. So whatever be. So ਸੰਬੰਧ is all over the body and it moves through the ਸੰਬੰਧ and these ਸੰਬੰਧ are pervading all over the body. So ਸੰਬੰਧ is all-pervading, flowing through the ਸੰਬੰਧ which are

पञ्चसूत्रं पञ्चसूत्रं च
पञ्चसूत्रं

पञ्चसूत्रं

pervading all over the body. And all these सूत्रs are connected to पञ्चसूत्रं. And therefore the teacher wants to begin from the पञ्चसूत्रं onwards. So he will say there is a पञ्चसूत्रं and from पञ्चसूत्रं सूत्रs travel all over the body and through these सूत्रs पञ्चसूत्रं is moving about. This is the essence of the पञ्चसूत्रं. For that the सूत्र has to be introduced first. And सूत्र is going to be defined as the place of the पञ्चसूत्रं. Even though here there is no relevance for at all, we have no discussion of पञ्चसूत्रं at all, we should not wonder how suddenly comes सूत्र without any relevance. Here पञ्चसूत्रं is to indicate the सूत्र and from सूत्र the सूत्रs and in the सूत्रs पञ्चसूत्रं flows. Therefore, the teacher says सूत्रं पञ्चसूत्रं सूत्रं सूत्रं. So this पञ्चसूत्रं सूत्रं, पञ्चसूत्रं सूत्रं सूत्रं सूत्रं, सूत्रं, I, the Self सूत्रं पञ्चसूत्रं सूत्रं सूत्रं. सूत्रं means पञ्चसूत्रं. And according to the scriptures the position of the पञ्चसूत्रं is सूत्रं only. सूत्रं means the actual

संख्या संख्या १
संख्या

संख्या

hundred is mentioned. So संख्या संख्या
writes you add one more. Perhaps for
the sake of round figure the संख्या has said
hundred. संख्या संख्या hundred संख्याs are
there. They संख्या are all supposed to be
संख्या संख्या संख्या, the main ones. And there
afterwards संख्या that should be next
sentence. Here there is no full stop and
all, but we should know where the full
stop comes. The next sentence comes,
संख्या संख्या संख्या संख्या संख्या. संख्या - of
those hundred संख्याs, संख्या संख्या - each
one of them will have संख्या संख्या - will
have संख्या hundred-hundred संख्या sub-संख्याs,
subdivision. That means the main one
will branch into hundred subdivisions.
So संख्या संख्या संख्या. Therefore, hundred x
hundred is equal to ten thousand. Some
people have calculated also, in some
books you will find seventy-two crore
seventy-two lakh ten thousand and two-
hundred and ten. It is enough that if
you know that it is plenty. Ok. This is
the second subdivision. And there

वसुधैव कुटुम्बकम्
वसुधैव कुटुम्बकम्

वसुधैव कुटुम्बकम्

vessels that are running in our system if you take the total distance it will be one lakh kilometers. Can you imagine! And the blood is, the heart is pumping the blood into all of them daily 7200 liters in 24 hours, like that they say. So therefore if it is one lakh kilometers then the **वसुधैव कुटुम्बकम्** with the subdivisions must be so many and therefore it is said **वसुधैव कुटुम्बकम्** - into all these **वसुधैव कुटुम्बकम्**, **वसुधैव कुटुम्बकम्**, **वसुधैव कुटुम्बकम्**, **वसुधैव कुटुम्बकम्**, in all these **वसुधैव कुटुम्बकम्**, , that is what is relevant for us. That number and all other things are not that much relevant. So thus what is the position of **वसुधैव कुटुम्बकम्**? The whole body. So thus the fourth **वसुधैव कुटुम्बकम्** has been mentioned, now one more left out, that is **वसुधैव कुटुम्बकम्**. **वसुधैव कुटुम्बकम्** number seven.

Verse No. 3.7 वसुधैव कुटुम्बकम्

○ वसुधैव कुटुम्बकम्

In some books **वसुधैव कुटुम्बकम्** is there. It should be **वसुधैव कुटुम्बकम्**. So what is the position of **वसुधैव कुटुम्बकम्**? The position of **वसुधैव कुटुम्बकम्** is

ਸਰਗਰਮ ਸਰਗਰਮ
ਸਰਗਰਮ

ਸਰਗਰਮ

not directly mentioned in this ਸਰਗਰਮ but from this ਸਰਗਰਮ we have to understand the position of ਸਰਗਰਮ is ਸਰਗਰਮ the upper portion of the body, the neck and above because it is said ਸਰਗਰਮ is the one which takes the ਸਰਗਰਮ above and since it has to disappear from the body at the time of death it is waiting readily here. Thus the position of ਸਰਗਰਮ is supposed to be the neck and above portion, ਸਰਗਰਮ. So supplying this the third question is answered. So we have to see the order of questions also. What is the third question? ਸਰਗਰਮ ਸਰਗਰਮ ਸਰਗਰਮ ਸਰਗਰਮ? And for that the position of each ਸਰਗਰਮ has been mentioned. Finally, the position of ਸਰਗਰਮ is the ਸਰਗਰਮ ਸਰਗਰਮ. And the function of ਸਰਗਰਮ is what? We have seen it is the reversing system like vomiting etc., and that is during the normal life and at the time of death the ਸਰਗਰਮ's function is to uproot the ਸਰਗਰਮ from the physical body and ਸਰਗਰਮ is the power behind the travel after death. So thus

संस्कृत संस्कृत
संस्कृत

संस्कृत

useful. Here the topic being संस्कृत, the संस्कृत's संस्कृत escapes through the and therefore it is said संस्कृत, संस्कृत referring to संस्कृत संस्कृत. And who takes this संस्कृत? Who is the driver? It is said संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत - so संस्कृत संस्कृत means संस्कृत संस्कृत संस्कृत. So the संस्कृत occupying the upper part of the body संस्कृत - leads the entire संस्कृत to various संस्कृत s. So the संस्कृत occupying the upper part of the body leads the entire संस्कृत to higher संस्कृत s and संस्कृत means along with other organs that will come next later. संस्कृत being the main part it is said संस्कृत is taken and along with संस्कृत all the संस्कृतसंस्कृत, संस्कृतसंस्कृत etc., will go away. And that is the idea is it will be clarified again later that at the time of death the other functions of the body, the other expressions of संस्कृत like संस्कृत, संस्कृत, संस्कृत will be absorbed into संस्कृत संस्कृत. That is why digestion becomes weaker, it will be slowly merging into संस्कृत. And excretion becomes weaker again it

ॐॐॐॐॐ ॐॐॐॐॐ ॐ
ॐॐॐॐॐॐ

ॐॐॐॐॐ

merges into ॐॐॐ. Thus breathing becomes difficult it merges into ॐॐॐ. Thus ॐॐॐ absorbs all the other four ॐॐॐॐॐs into itself and therefore the reversing system becomes powerful.

ॐॐॐॐॐ ॐॐॐॐॐॐ ॐॐॐॐॐ ॐॐॐॐॐॐॐॐॐॐ: ॐ ॐ ॐ ॐॐॐॐॐॐ ॐॐॐॐॐ
ॐॐ ॐॐ ॐॐ ॐ ॐॐॐॐॐॐॐॐॐॐ / ॐॐॐॐॐॐॐॐॐॐॐॐ - ॐॐ ॐ

Everything is stopped. And thus all other ॐॐॐॐॐs are merged into ॐॐॐ and then ॐॐॐ takes the whole of them through the . Therefore, ॐॐॐॐॐॐ ॐॐॐॐॐ ॐॐॐॐ ॐॐॐॐ ॐॐॐॐॐॐॐ ॐॐॐॐ ॐॐ ॐॐॐॐ leads to which ॐॐॐॐॐॐ? It all depends. Therefore, ॐॐॐॐॐॐॐ ॐॐॐॐॐॐॐॐ ॐॐॐॐॐॐ ॐॐॐॐ - through ॐॐॐॐॐॐॐ it leads to ॐॐॐॐॐ ॐॐॐ. ॐॐॐॐॐ ॐॐॐ means what? ॐॐॐॐॐॐॐ if the fuel happens to be ॐॐॐॐॐॐॐ or if visa happens to be ॐॐॐॐॐॐॐ, then ॐॐॐॐॐ ॐॐॐॐॐॐ. ॐॐॐॐॐ ॐॐॐॐॐॐ. So ॐॐॐॐॐ to be supplied. Through the ॐॐॐॐॐ it leads to ॐॐॐ ॐॐॐ. ॐॐॐ ॐॐॐ means what? , lower birth. So ॐॐॐॐॐ ॐॐॐॐॐॐ refers to ॐॐॐॐॐ, ॐॐॐ ॐॐॐॐॐॐ refers to . And ॐॐॐॐॐॐॐॐ, if both are there means how? ॐॐॐॐॐॐॐॐ ॐॐॐॐॐॐॐॐॐॐॐॐ - so through a mixture of ॐॐॐॐॐ and ॐॐॐ it leads to

संसारं संसारं न
संसारं

संसारं

संसारं. That is why if somebody asks how is our life, we say mixture. Sometimes it becomes hellish also and sometimes it is like heavenly life when everything goes well. So संसारं संसारं संसारं. And this is the answer to न न संसारं. And what is the precise answer? संसारं न संसारं. It goes through . Ok. With this that question also is answered.

Then comes the last part of the question. What is that question? संसारं संसारं संसारं संसारं संसारं? So how is the संसारं sustaining the cosmos at the संसारं level and how does the same संसारं sustain the individual at the संसारं level? Two manifestations of the संसारं. The संसारं manifestation and संसारं manifestation supporting the संसारं creation and संसारं creation, which is going to be said in the eight संसारं.

Verse No. 3.8

संसारं संसारं संसारं संसारं संसारं

संसारं संसारं संसारं संसारं संसारं संसारं
न संसारं संसारं संसारं न न न

So the external and the internal manifestation or expressions of **संस्कृत** are mentioned. The internal expressions of **संस्कृत** are already known. They are **संस्कृत**, **संस्कृत**, **संस्कृत** and **संस्कृत** alone. So one part of the question is already known what is that? How does **संस्कृत** support the subjective creation in the form of fivefold functions it sustains the subjective or **संस्कृत**. **संस्कृत** **संस्कृत** **संस्कृत**? How does the **संस्कृत** sustain the **संस्कृत**, the **संस्कृत**. For that the answer is already known and that is **संस्कृत**, **संस्कृत**, **संस्कृत**, **संस्कृत**, **संस्कृत** **संस्कृत** in the form of the fivefold physiological functions the **संस्कृत** sustains. But here the new idea mentioned is corresponding to each subjective manifestation there is an objective manifestation also that is going to be mentioned. What are they? I will just mention them then we can see the **संस्कृत**. Corresponding to the **संस्कृत**

subjectively at the objective level it is **संसार**. Corresponding to the **संसार** the subjective manifestation the objective, the macrocosmic manifestation is **संसार**. So, **संसार** **संसार** **संसार** **संसार** **संसार** or **संसार** **संसार**. **संसार** means support. Similarly, corresponding to the **संसार**, which is internal the external manifestation is **संसार** and therefore **संसार** **संसार** **संसार** **संसार** **संसार**. It sustains the external. And then the third one is **संसार** and corresponding to that it is the intermediary **संसार** is the objective or the external expression we call it as **संसार**. **संसार** means the intermediary space, otherwise known as **संसार** also. So this is corresponding to **संसार**. Therefore **संसार** - **संसार**, **संसार** - **संसार**, **संसार** - **संसार**. Then fourthly the **संसार** is the subjective power and corresponding to that in the external universe it is **संसार**, **संसार** **संसार**, which is flowing everywhere and

सर्वत्र सर्वत्र च
सर्वत्र

सर्वत्र

internally सर्वत्र also is flowing everywhere. And fifthly the subjective expression is सर्वत्र, which sustains at the individual level and correspondingly at the microcosmic level it is the सर्वत्र or here it will be called सर्वत्र. He is going to say it in the next सर्वत्र but it is better that we remember the five subjective expressions and five objective expressions. So the five objective ones are the new information we get सर्वत्र, सर्वत्र, , सर्वत्र and सर्वत्र these are the fivefold expressions of सर्वत्र sustaining the external world. Now you see this सर्वत्र.

सर्वत्र सर्वत्र - so the सर्वत्र, the Sun god is the external expression of सर्वत्र. One sentence is complete. So he is referring to सर्वत्र subjectively it is expressing as respiration but in the objective world it is called सर्वत्र. And incidentally he is making another reference also that between the subjective and objective, the सर्वत्र

आत्मैक्यं आत्मैक्यं च
आत्मैक्यं

आत्मैक्यं

and आत्मैक्यं, आत्मैक्यं is blessed by the आत्मैक्यं. So three statements. The आत्मैक्यं आत्मैक्यं blesses the आत्मैक्यं individual, the आत्मैक्यं आत्मैक्यं blesses the आत्मैक्यं creation. This we have said. But in between another statement is given, the आत्मैक्यं आत्मैक्यं itself gets its power from where? आत्मैक्यं. So the third statement is the आत्मैक्यं आत्मैक्यं itself is blessed by the आत्मैक्यं. So he says आत्मैक्यं आत्मैक्यं - this आत्मैक्यं आत्मैक्यं is rising. And it is not only blessing the आत्मैक्यं आत्मैक्यं but it is also blessing the आत्मैक्यं आत्मैक्यं. Therefore, it is said आत्मैक्यं आत्मैक्यं आत्मैक्यं - blessing the आत्मैक्यं आत्मैक्यं, the आत्मैक्यं located in face, blessing the individual आत्मैक्यं. And here is specially mentioned because the eyes can perceive only in the presence of the light. Even though आत्मैक्यं is blessing all our functions, it is giving energy to all our functions, this special function of आत्मैक्यं is आत्मैक्यं आत्मैक्यं, being the presiding deity of the eye not only it generally

आत्मनो भवति धर्मो
आत्मनो भवति धर्मो

आत्मनो

blesses the आत्मनो s it is particularly blessing the आत्मनो, आत्मनो, that is the sense organ of perception. It is particularly blessing. Otherwise without the light you cannot see. Don't say electric light and all, electricity also is supposed to be that energy's manifestation alone. Then आत्मनो - so whatever आत्मनो is in the आत्मनो that is the cosmic manifestation. And what does it bless? आत्मनो आत्मनो आत्मनो you have to supply आत्मनो. That आत्मनो आत्मनो supports the आत्मनो आत्मनो. आत्मनो आत्मनो supports the आत्मनो आत्मनो, the आत्मनो आत्मनो supports the आत्मनो आत्मनो. So आत्मनो means holding, supporting. That is why आत्मनो is at the lower level, otherwise what will happen? Because the आत्मनो is constantly pulling things upwards, आत्मनो will go upwards. So आत्मनो आत्मनो writes there will be lot of problems therefore if we are stationary down it is only because of आत्मनो आत्मनो आत्मनो, you may call scientifically gravitational force but this has been

□□□□□ □□□□□ □
□□□□□□

□□□□□

expressed in another form. The alone
by holding onto □□□□, keeping the
person on the ground otherwise the □□□□
would have taken like the hydrogen
filled balloon we all would have been
flying. Then comes □□□□□ and □□□□□. I
have given the general definition, the
exact meaning I will give you in the
next class.

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परमार्थ. 3.7 - 3.12

परमार्थस्य स परमार्थस्य परमार्थस्य परमार्थस्य परमार्थस्य
परमार्थस्य

○ स परमार्थस्य स स स परमार्थस्य परमार्थस्य परमार्थस्य परमार्थस्य परमार्थस्य
स परमार्थस्य परमार्थस्य परमार्थस्य परमार्थस्य परमार्थस्य परमार्थस्य
परमार्थस्य स परमार्थस्य परमार्थस्य परमार्थस्य स स स

The last part of the third question was
परमार्थस्य परमार्थस्य परमार्थस्य परमार्थस्य परमार्थस्य. How
does the परमार्थस्य परमार्थस्य sustains the
individual, परमार्थस्य परमार्थस्य and how does the
परमार्थस्य sustain the परमार्थस्य, परमार्थस्य
means the external which refers to and
when we say परमार्थस्य परमार्थस्य we should not
take the individual Self. परमार्थस्य does not
sustain the individual Self, the परमार्थस्य,
but here the individual indicates the
individual परमार्थस्य. परमार्थस्य sustains the
परमार्थस्य, परमार्थस्य does not sustain the
परमार्थस्य. On the other hand परमार्थस्य
sustains परमार्थस्य. That is a different story.
So here परमार्थस्य परमार्थस्य does not refer to
the but परमार्थस्य परमार्थस्य refers to परमार्थस्य परमार्थस्य
, the परमार्थस्य. So here परमार्थस्य means
परमार्थस्य, स परमार्थस्य, परमार्थस्य refers to
परमार्थस्य and not the Self. And परमार्थस्य

आत्मनो भूतानां
आत्मनो

आत्मनो

refers to the external world which is generally referred to as the . So thus one आत्मनो alone sustains both the आत्मनो and the आत्मनो. In what form does it sustain was the question? So the first part is very clear. आत्मनो sustains the आत्मनो in the form of the आत्मनो S, आत्मनो, आत्मनो, आत्मनो, आत्मनो, आत्मनो, in the form of the respiratory power, excretory power etc., it sustains the individual body. Then the question is how does it is sustained the total, for which alone the answer we are seeing in the eight आत्मनो. So these आत्मनो s express in five different forms at the cosmic level. What are they? The आत्मनो expresses as आत्मनो - the Sun god, the आत्मनो expresses as आत्मनो - the earth goddess and then आत्मनो expresses as आत्मनो, the intermediary space known as आत्मनो and आत्मनो represents as the आत्मनो, the आत्मनो आत्मनो. They all have got some link also. आत्मनो occupies the intermediary space in your

[illegible]

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[illegible]

Therefore, **माया** means the intermediary space, which is the stomach of the cosmic person, cosmic stomach is **माया**. And the **ब्रह्म** is the **ब्रह्म** principle which goes all round the body because , because there are so many s remember, 72 crore 72 lakh 10 thousand and 210 nerves are there in our body. **ब्रह्म** moves through all of them and similarly at the external level it is the **ब्रह्म** **ब्रह्म** because **ब्रह्म** also travels all over. So thus **ब्रह्म** **ब्रह्म** **ब्रह्म** **ब्रह्म** and finally the **ब्रह्म**'s external expression is said to be **ब्रह्म** or **ब्रह्म** **ब्रह्म**. That is what is said in this **ब्रह्म**, **ब्रह्म** **ब्रह्म** and **ब्रह्म**

ஹிஸ்டரி ஹிஸ்டரி ஹிஸ்டரி
ஹிஸ்டரி

ஹிஸ்டரி

ஹிஸ்டரி ஹிஸ்டரி ஹிஸ்டரி ஹிஸ்டரி. What is the job of ஹிஸ்டரி? So the ஹிஸ்டரி ஹிஸ்டரி not only sustains the ஹிஸ்டரி ஹிஸ்டரி but also sustains the ஹிஸ்டரி ஹிஸ்டரி. Similarly, ஹிஸ்டரி ஹிஸ்டரி also sustains the ஹிஸ்டரி ஹிஸ்டரி and it has to also bless the ஹிஸ்டரி. Similarly, ஹிஸ்டரி, ஹிஸ்டரி etc., and that is why ஹிஸ்டரி ஹிஸ்டரி. Not only the ஹிஸ்டரி sustains the external universe but it also sustains our respiratory system, our perception etc. Then ஹிஸ்டரி ஹிஸ்டரி - so that ஹிஸ்டரி which is in ஹிஸ்டரி, the ஹிஸ்டரி ஹிஸ்டரி ஹிஸ்டரி is sustaining the ஹிஸ்டரி at the individual level. ஹிஸ்டரி is the ஹிஸ்டரி at the cosmic level and it sustains the ஹிஸ்டரி at the individual level keeping it well balanced. I told you in the last class without the pull of ஹிஸ்டரி the ஹிஸ்டரி would have lifted a person up. We all will be going up like Seoul balloons, you know, therefore in the Olympic games they leave the balloon up like that each one of us will be one-one balloon flying

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up. Now we are all kept pulled downwards because of the 天地. Ok. 天地 the verb is missing there, we have to supply, 天地 天地. So after 天地 a comma must be put to indicate the 天地 topic is over. And then 天地 天地. Again after 天地 a comma must be there, because that is the third, that part of the space which is in between the earth and heaven 天地 天地. That is the external expression of the 天地 天地. Therefore, we should understand it as 天地. 天地 has to be added to all these. 天地 is 天地 天地, 天地 天地 is 天地 天地 and 天地 天地 is 天地 天地. So, 天地 天地 天地. There we have to supply the verb. Then the next topic is 天地 天地 天地. 天地 refers to the all-pervading air, 天地 天地 is 天地 天地 is the external expression of the internal 天地 principle. And therefore, we should understand the external 天地 blesses our internal 天地, external 天地 天地 blesses

□ □ □ □ □ □

Verse No. 3.9 □□□□ □ □□□

So, 嗚呼 嗚呼. 嗚呼 is just an expletive or is an emphasis. Indeed 嗚呼, the 嗚呼 嗚呼 嗚呼, the fire principle which pervades the whole universe is 嗚呼, is the external expression of 嗚呼 that is the 嗚呼 of the 嗚呼. That is if you take cosmos as a person as the 嗚呼 嗚呼 and that 嗚呼 嗚呼 must have 嗚呼 嗚呼 and 嗚呼 嗚呼's 嗚呼 will be 嗚呼, 嗚呼 嗚呼 嗚呼 will be 嗚呼, 嗚呼 嗚呼 嗚呼 嗚呼 will be 嗚呼 嗚呼 and 嗚呼 will be 嗚呼 嗚呼. That is why 嗚呼 嗚呼-嗚呼-嗚呼 嗚呼 嗚呼 嗚呼 嗚呼. Therefore, take the cosmos as a person then what will be the 嗚呼? the 嗚呼 嗚呼 will be the 嗚呼 aspect of the universal person. So

[illegible]

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that is the सर्वोत्पत्तिः. And in the form of सर्वोत्पत्तिः it sustains two things. One is it sustains the whole cosmos and secondly it sustains the individual सर्वोत्पत्तिः also. And with that the answer to that question is over. सर्वोत्पत्तिः. How does the सर्वोत्पत्तिः sustains the external universe, the answer is सर्वोत्पत्तिः सर्वोत्पत्तिः सर्वोत्पत्तिः सर्वोत्पत्तिः सर्वोत्पत्तिः सर्वोत्पत्तिः सर्वोत्पत्तिः सर्वोत्पत्तिः, in the form of the fivefold natural forces the सर्वोत्पत्तिः sustains the cosmos. So therefore with that the full stop understood because that topic is over now. Because in the full stop, comma, semicolon will not be there. Even the change of topic, next para also won't be there. So we should be able to distinguish. And this topic started from where? It started from onwards is सर्वोत्पत्तिः. Anyway that we will see in the end.

Now up to this is the answer to □□□
□□□□□□□□□□. In the rest of the portion
the □□□□□□ is going to be talked about a

little bit more. The student had asked the question **पञ्चमस्कृतं**, how does the **पञ्चमस्कृतं** gets out of the body that was one of the question. And that question was already answered also. Where was it answered? It was answered in the seventh **पञ्चमस्कृतं** **पञ्चमस्कृतं** **पञ्चमस्कृतं** **पञ्चमस्कृतं** **पञ्चमस्कृतं** **पञ्चमस्कृतं** **पञ्चमस्कृतं**. **पञ्चमस्कृतं** goes out through the **पञ्चमस्कृतं** **पञ्चमस्कृतं** known as **पञ्चमस्कृतं** it was answered. But now that very same answer is elaborated a little bit more. Therefore, **पञ्चमस्कृतं** is continued here a little bit more. And at the time of death what happens? We had said that all other **पञ्चमस्कृतं**s are withdrawn that is **पञ्चमस्कृतं** **पञ्चमस्कृतं** **पञ्चमस्कृतं** and **पञ्चमस्कृतं** become weaker and weaker and they are all going to be absorbed into **पञ्चमस्कृतं**. And that is why respiratory system becomes weaker, breathing trouble starts and **पञ्चमस्कृतं** also is in trouble excretion doesn't properly takes place, **पञ्चमस्कृतं** circulation is affected, **पञ्चमस्कृतं** digestion doesn't work because all of them are withdrawn by **पञ्चमस्कृतं**. It is

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पक्कं

पक्कं

packing for पक्कं. If we have to vacate a place hours before packing begins. And how long before depends upon so much things we have got. And it will be all reduced into four packs or five packs. Similarly, पक्कं gets ready for therefore one knapsack therefore all पक्कं पक्कं पक्कं पक्कं they are all packed into पक्कं and this पक्कं is along with the पक्कं, the it is going to leave. And now the पक्कं has been pointed out as the पक्कं पक्कं and therefore as the पक्कं goes away the पक्कं पक्कं also goes away, therefore the heat of the body leaves the body. And that is why this person becomes, no more person, this body becomes cold. पक्कं . Therefore, it has become cold. That is what is said here. पक्कं. That is next sentence. It is पक्कं पक्कं, पक्कं पक्कं पक्कं. Like our eight chapter of the पक्कं. पक्कं means that person from whose body the पक्कं पक्कं has gone away. पक्कं पक्कं पक्कं पक्कं पक्कं. And

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it refers to a person who is about to depart. **○○○** **○○○○○○○○** says **○○○○○○○○** **○○○**. **○○○○○○○○** **○○○** means a person about to die, a dying person. So a dying person becomes **○○○○○○○○○○○○○○** colder and colder. And the reason is what? **○○○○○○○○** **○○○○○○○○○○○○** because the **○○○○** **○○○○○○○○○○** is leaving this body. **○○○○** **○○○○○○**. **○○○○○○○○○○** means **○○○○○○○○○○**. Here **○○** means **○○○○○○** or it refers to another **○○○○○○○○**. So, **○○○○○○○○○○○○○○** another body and we have to supply the verb, it is not here, **○○○○○○○○○○○○** he enters or he goes towards. So a person whose body has become cold is now leaving along with **○○○○** to another body, **○○○○○○○○○○** **○○○○○○○○○○○○○○**. Along with what? **○○○○○○○○○○○○** - along with the sense organs.

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00000 00-0 0

000000 000000000000 0000000000000000000000000000000000 0
 000000000 000000 0000000 00000000000000000000000000000 0 0000
 00-0 0 Just as takes the smell from 000,
 the flowers similarly, the 0000 0000 takes
 the fragrance of life because now we

संस्कृत संस्कृत
संस्कृत

संस्कृत

but in this context संस्कृत means the संस्कृत
संस्कृत in the mind. संस्कृत संस्कृत means what?
our likes, our innate cravings.

संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत
संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत
संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत

That संस्कृत संस्कृत alone is called संस्कृत.
Everybody has got oneone deep
ambition in life. There are so many
many ambitions but there is one very
deep ambition in life and that is called
here संस्कृत. And how did they develop
this deep ambition? संस्कृत संस्कृत संस्कृत-संस्कृत,
constantly day in and day out thinking
of that, that संस्कृत संस्कृत comes. And संस्कृत संस्कृत
संस्कृत संस्कृत संस्कृत संस्कृत - so संस्कृत means
here all these four संस्कृत s, all the four
संस्कृत s go out. संस्कृत संस्कृत. संस्कृत refers to
संस्कृत. So, संस्कृत संस्कृत संस्कृत संस्कृत
संस्कृत संस्कृत whatever संस्कृत संस्कृत s he
entertains with that संस्कृत संस्कृत he comes
out. So how beautiful it is said. The
idea is संस्कृत comes to the संस्कृत s and
the संस्कृत s is going to come to संस्कृत. Thus

संयुक्त संघर्ष
संयुक्त

संयुक्त

संयुक्त will have all the other four संयुक्त s as well as the संयुक्त. Thus a bundle is there consisting of four संयुक्त s resolved into संयुक्त as well as the संयुक्त. संयुक्त referring to the संयुक्त also resolved into संयुक्त because संयुक्त also has to travel. Thus संयुक्त is packed into संयुक्त, four संयुक्त s are packed into संयुक्त and one more important packing is there that is the संयुक्त संयुक्त, which is the main fuel like water bottle in the hand. So, thus that संयुक्त संयुक्त is one which has to determine the direction. So संयुक्त संयुक्त संयुक्त संयुक्त resolves into संयुक्त and संयुक्त goes to संयुक्त. That is what is said here. संयुक्त संयुक्त संयुक्त संयुक्त संयुक्त. So संयुक्त refers to all other four संयुक्त s. This संयुक्त enters where? संयुक्त संयुक्त. Here संयुक्त refers to संयुक्त because we have already told that संयुक्त and संयुक्त are one and the same. संयुक्त संयुक्त संयुक्त - so here you have to supply the subject संयुक्त. This संयुक्त into which the संयुक्त and संयुक्त has resolved, this संयुक्त संयुक्त संयुक्त - takes the संयुक्त to various

किसीको किसीको
किसीको

किसीको

स. And how does it take? **स** **किसीको** -
travelling along with the **किसीको**,
taking the **किसीको** along with itself the
किसी leads the **किसीको** to other **स**. **स**
किसीको. Here **किसीको** refers to **किसीको**
alone. **किसीको** **स** **किसीको** **किसीको**
किसीको **किसीको** **किसीको**. Ok. What **स**? **स**
किसीको **किसीको** - according to the **स** **किसीको**
that a person entertains.

किसीको **किसीको** **किसीको** **स** **किसीको** **किसीको** **स** **स** **स**
किसीको **स** **किसीको** **किसीको** **किसीको** **स**
किसीको **किसीको** **स** **किसीको** **किसीको** **स-स-स** **स** So
therefore according to the type of **किसीको**
or **स** **किसीको** the **किसीको** takes into the **स**.
That is why in the case of **किसीको** **किसीको**
gets confused, because it ask the
question to which **स** I should take you.
What type of **स** **किसीको** you have got? So
then the **किसीको** says where should I
go, **किसीको** **किसीको** **किसीको** **किसीको** and when he
says nothing, the **किसीको** doesn't have
employment and when he doesn't have
work it completely resolves and that is
why there is no travel in the case of
किसीको. **स** **किसीको** **किसीको** **किसीको** **स**

□□□□□ □□□□□ □
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□□□□□□□□□□ □□□□□. I am going to give you a free ticket but here even if □□□□ takes us free I have no intention to go anywhere, that is why for a □□□□□□□□□□ no travel. In the case of others □□□ □□□ □□□□□□□□ □□□□□□ □□□□. Ok. This is the extension of □□ □ □□□□□□□□□. With this all the questions of the student has been answered. So how does □□□□□ come, how does □□□□□ stay in the body, how does it divide into various factors, how does it go out of the of the body, how does it sustain individual, how does it sustain the total. All the subquestions have been answered.

Now the teacher comes to the main purpose and the main purpose is □□□□□□. So all these discussions on □□□□□ is for what purpose? Since □□□□□ is such an important principle, □□□□□ is an exalted principle □□□□□ □□□□□□ is going to bless a person. So thus the previous chapter as well as this chapter is only a preparation for □□□□□ □□□□□□. Why this

सुखसुख सुखसुख सु
सुखसुख

सुखसुख

much preparation? Because the सुखसुख
has to be done only on the सुखसुख सुख
सुखसुख. Nobody does सुखसुख on सुखसुख .
means what? A superior object.
Therefore first सुखसुख's superiority is
established. Now that we know सुखसुख ,
now we can do सुखसुख on the सुखसुख.
Because सुखसुख is equal to the सुखसुख सुखसुख
known as the सुखसुखसुख principle, who
contains the total power of the
universe. And therefore as a सुखसुखसुख I
can certainly do the सुखसुखसुख सुखसुख सुखसुख.
Ok. That is going to be said in the
eleventh सुखसुखसुख. **Verse No. 3.11**

○ सुख सु सुखसुख सुखसुख सुखसुखसुखसुख सु सुख सुख
सुखसुख सु सु सु

So the सुखसुख is said in this सुखसुखसुख and
merely if सुखसुख alone is said then
nobody will practice that सुखसुखसुख.
Therefore you should always hold a
carrot in front. So if you do this सुखसुख
what will be the सुखसुख? Therefore, सुखसुख
also is being mentioned here. So सुखसुख
सुखसुखसुख सुखसुखसुख means not सुखसुख सुखसुखसुख.

How many people know
the person?

How many

people know the person. So that person who knows the person in this manner. In this manner means what? The person who knows the person in the manner as described in the second chapter and third chapter. How the person is important for the individual, how the person is important for the total and even in the second chapter you should remember the person was said to be the person who knows the person and how the person is the person who knows the person and how the person is all the four persons, all those descriptions given in the second and third chapter, the person who knows. And is the knowledge enough? No, no, no. And the person means what? The person who knows the person. So the one who knows and meditates upon that person who is none other than the person. The person who knows the person? The person is the person - his children will not have. Because the person will bless. Isn't it. Because whatever person is worshipped that person will bless

ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ
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according to its power. What can a minister do? Whatever portfolio he has got, if he is an industry minister he may give a license, if he is an education minister he will be useful for school admission. So thus according to the portfolio only ਸ਼੍ਰੀਮਤੀ can bless. And if it is ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ what can she do? Wealth. ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ - some knowledge. If it is ਸ਼੍ਰੀਮਤੀ what blessing the ਸ਼੍ਰੀਮਤੀ can do? That it can give a longer life or it can avoid the . Therefore, it is said ਸ਼੍ਰੀਮਤੀ. ਸ਼੍ਰੀਮਤੀ refers to ਸ਼੍ਰੀਮਤੀ, ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ, ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ, ਸ਼੍ਰੀਮਤੀ means progeny, the children - they do not depart. So thus their family will have a long life. This is ਸ਼੍ਰੀਮਤੀ. And after the ਸ਼੍ਰੀਮਤੀ what will the ਸ਼੍ਰੀਮਤੀ get? ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ. And after the ਸ਼੍ਰੀਮਤੀ the ਸ਼੍ਰੀਮਤੀ goes to ਸ਼੍ਰੀਮਤੀ. ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ ਸ਼੍ਰੀਮਤੀ etc., we saw in like that he goes to ਸ਼੍ਰੀਮਤੀ and not only he goes to ਸ਼੍ਰੀਮਤੀ the one who goes to ਸ਼੍ਰੀਮਤੀ attains knowledge

there and there afterwards and gets **immortality** also. And thus in **the beginning** he gets **relative immortality** and through **the beginning** he gets **relative immortality** also. In **the beginning** he gets relative immortality. Relative immortality means what? Long life. And there afterwards when he gets **immortality**, the immortality becomes **immortality**, the real immortality also. Therefore, it is said **immortality**. Ok. This is the **immortality**. And there afterwards **immortality** and this being a in support of this statement it is quoting a **immortality** that is a **immortality** from the **immortality** of the **s**. I had told in the introduction that **immortality** is divided into various portions. The beginning portion is called **immortality**, the next portion is called **immortality**, the next portion is called **immortality** and the last portion is called **immortality**. **immortality**, **immortality**, **immortality**, **immortality**. And of this the **immortality** portion is generally a commentary upon the **immortality** portion. **immortality** is an elaboration, **immortality** does

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and as 五臟六腑 principle it is in the 五臟六腑, as 五臟六腑 it is situated in the neck 五臟六腑 etc. Thus the fivefold positions of the 五臟六腑 the one who knows. Then 五臟六腑. 五臟六腑 五臟六腑 takes as 五臟六腑. 五臟六腑 means its overlordship, its power, its status. Because it was said in the 五臟六腑 五臟六腑 五臟六腑 五臟六腑 just as an emperor allots duties to various ministers and others similarly, 五臟六腑 allots duties to 五臟六腑 五臟六腑 etc. Therefore, 五臟六腑 is like a 五臟六腑. That is called 五臟六腑, the overlordship of 五臟六腑. Then 五臟六腑. Here we have to supply the word 五臟六腑. 五臟六腑 五臟六腑 which means dividing itself into fivefold systems or fivefold faculties 五臟六腑, 五臟六腑, 五臟六腑, 五臟六腑 五臟六腑. Then . So its subjective nature, its nature within the individual. This is answer to the question 五臟六腑 五臟六腑 五臟六腑 五臟六腑? How does it sustain the individual and how does it sustain the total.

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And that is indicated by संस्कृत, indicates संस्कृत. And how does it sustain in the individual? संस्कृत, संस्कृत, संस्कृत, संस्कृत संस्कृत संस्कृत. And how does it sustain the external world? संस्कृत संस्कृत

संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत - so of this संस्कृत principle all these information संस्कृत - having known and also संस्कृत. That is to be understood. संस्कृत means knowing and meditating. Only in the case of the संस्कृत knowledge is enough. But in the case of all other things knowledge will not give any benefit, it will be only a step for doing either in the form of a physical ritual or in the form of a mental meditation. Therefore संस्कृत means संस्कृत. . means संस्कृत संस्कृत or संस्कृत संस्कृत. And it is repeated once again to indicate two things. One is that the result is definite, do not doubt it. And the second is to conclude this chapter. So संस्कृत संस्कृत, . Thus in this

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section all about संस्कृत was indicated and the संस्कृत संस्कृत was indicated. In fact, संस्कृत संस्कृत is the main topic. The previous chapter and in this chapter the first portion also they are all only preparations. संस्कृत is the संस्कृत. They are all only संस्कृत. And the संस्कृत also has been mentioned as the संस्कृत संस्कृत. And last one more point.

So this संस्कृत is for whom? संस्कृत संस्कृत s, those who are interested in संस्कृत संस्कृत trip they all can do संस्कृत but suppose a person says I don't want संस्कृत संस्कृत I want only संस्कृत संस्कृत, i.e., संस्कृत संस्कृत. So those people who are interested in संस्कृत संस्कृत what can they do with the संस्कृत? They can also practice this संस्कृत, संस्कृत संस्कृत. And then what will be the संस्कृत? Then the संस्कृत will be संस्कृत, , and proper संस्कृत संस्कृत. So all those things are indicated. Therefore, the संस्कृत is he will be able to come to संस्कृत in this life. So it will lead to संस्कृत which will lead to संस्कृत संस्कृत or

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□□□□□□□□□□□□□□ here and now. And here the
□□□□□□ is prescribed as a preparation to
□□□□□□□□□□□□□□ not as a preparation for
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should remember.

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First we will see the gist of the third chapter and then we will go to the fourth chapter. In the third chapter the student asked five questions in the first පිටපත්.

- i) මේ මේ මේ මේ මේ මේ
- ii) මේ මේ මේ මේ මේ මේ
- iii) මේ මේ මේ මේ මේ මේ iv)
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- v) මේ මේ මේ මේ මේ මේ මේ මේ මේ මේ

These were the five questions. In the second පිටපත් the answers were introduced and then the answers begin from the third පිටපත්. The first two questions were answered in third පිටපත්. All small answers. මේ මේ මේ මේ මේ. From where does මේ මේ come was the first question. The answer is from මේ මේ the මේ මේ comes. Then the second question was මේ මේ මේ මේ මේ. How does මේ මේ comes to this body? That also was answered in the same පිටපත්, number three. මේ මේ මේ මේ මේ මේ මේ. Because of our මේ මේ or මේ මේ, මේ මේ

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we saw means **संस्कृत**, because of **संस्कृत** the **संस्कृत** comes to the body. Thus the first two questions with answered. Then the third question was how does it divide itself and function. That was answered in the fourth, fifth and sixth **संस्कृत**. Three **संस्कृत** s were the answers to the third question - How does the **संस्कृत** divide itself and maintain the body? And the division is in the fivefold form **संस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृत** and each one was given a place also **संस्कृतसंस्कृतसंस्कृतसंस्कृतसंस्कृत**, **संस्कृत** , etc., the positions also were mentioned in these three **संस्कृत** s. And in that context alone it was said **संस्कृत** travels all over the body and for that purpose alone so many **संस्कृत** s were mentioned. It is in the context of **संस्कृत**'s position. 72 crore 72 lakh 10 thousand and 210 or something like that. And an example also was given that just as a **संस्कृत**, an empire allots various functions to various ministers, similarly the **संस्कृत**, the emperor allots various

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functions to संस्कृत and itself takes some functions also. Thus four, five, six is answer to the third question. In the seventh संस्कृत, fourth question was answered. संस्कृत - How does the संस्कृत go out? That was the fourth question which was answered in the seventh संस्कृत. And it will be again repeated in the ninth and tenth संस्कृत also. Therefore, seven, nine and ten answer the संस्कृत, which was the fourth question. So in the seventh संस्कृत it was said that the संस्कृत goes out through the संस्कृत known as the especially in the case of the संस्कृत s, not in the case of all the people. In the case of संस्कृत s it goes like that. It is not so in the case of संस्कृत s also. Ok. In the case of संस्कृत s also there is no question of , in the case of other people also there is no question of . Only in the case of संस्कृत. Then the topic was elaborated in the ninth and tenth संस्कृत also. That how the other संस्कृत s get

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absorbed in the **संसारं** and not only that all the sense organs along with the mind also get resolved into **संसारं**. Only two things are active now i.e., the **संसारं** itself and the **संसारं** **संसारं** s of the mind, **संसारं** **संसारं** or **संसारं** **संसारं** **संसारं** are active and these two together will lead the **संसारं** to various **संसारं** s. **संसारं** **संसारं** **संसारं** **संसारं** was mentioned. Thus seven, nine and ten **संसारं** s are answer to the fourth question. Then the fifth the question was how does the **संसारं** sustain the external world and the internal world **संसारं** **संसारं** . And that was answered in the eight **संसारं**. And here the teacher answers how the **संसारं** sustains the external world in the form of **संसारं**, in the form of **संसारं**, **संसारं** in the form of **संसारं**, in the form of **संसारं** **संसारं**, and in the form of **संसारं** **संसारं** in the fivefold natural forces, in the form of the fivefold natural forces the **संसारं** sustains the external world. And how the **संसारं** sustains the internal

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world was not answered, we have to understand the answer. And what is the answer? In the form of the fivefold physiological functions known as श्वसन, श्वसन, श्वसन, श्वसन, श्वसन - the respiratory, the excretory, the circulatory etc., it sustains the internal world. That is to be understood. Thus all the five questions were answered, the last question was answered in the eight श्वसन. And then the whole section was concluded in the eleventh and twelfth श्वसन by introducing the main theme of श्वसन श्वसन. So the five questions and their answers do not have direct relevance, they are all for the sake of श्वसन श्वसन alone, 'by merely knowing the greatness of श्वसन I am not going to get any benefit' based on these understanding I should do श्वसन of the श्वसन, how it sustains me, how it is born, how great it is etc. And the one who does श्वसन न श्वसन श्वसन श्वसन श्वसन श्वसन श्वसन. श्वसन means श्वसन. The one

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who does gets a benefit in this world and a benefit in the other world also. . What is the ? His family will not have any , accidents and other deaths will not occur. *The will bless the family member with a life as allotted by .* Ok. cannot be changed. As allotted by the , the full life will be there. That is . And is . With this the is over and you should remember the second chapter also is to be connected with this alone. That is according to whatever be the main commandment that is supposed to be the main teaching, . And all the stories and glorifications do not have direct value at all they are all supposed to be . For example if is glorified in a big text book the study of that will not give me any benefit because by knowing 's glory I am not going to get any benefit. By

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knowing you can get benefit only in one field. And what is that? संस्कृतसंस्कृत. In the entire संस्कृतसंस्कृत itself does not have any संस्कृतसंस्कृत at all, therefore wherever we gather knowledge that is all संस्कृतसंस्कृतसंस्कृत, they are all secondary statements. In the संस्कृतसंस्कृत wherever we get descriptions of things and we learn a lot of about संस्कृतसंस्कृत or rituals or संस्कृतसंस्कृत etc., all that knowledge does not have any benefit directly, therefore they are all called संस्कृतसंस्कृतसंस्कृत s. Then after the संस्कृतसंस्कृतसंस्कृत s the संस्कृत will say 'using this knowledge you should do some संस्कृत or संस्कृतसंस्कृत' that statement of commandment is supposed to be संस्कृतसंस्कृतसंस्कृतसंस्कृत we call it as संस्कृतसंस्कृतसंस्कृतसंस्कृत. So in the संस्कृतसंस्कृत always importance is given to doing either a physical action in the form of संस्कृत or a mental action in the form of संस्कृतसंस्कृत. Wherever such a commandment comes that alone is संस्कृतसंस्कृतसंस्कृत. Now if you come to the second and third chapter in the second chapter

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ਮੁਖਿ ਮਹਾਰਾਜੇ

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ

only ਸ਼੍ਰੀ ਗੁਰੂ's glory was talked about, therefore the whole second chapter is only ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ, it doesn't have any benefit directly. ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ, they don't have ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ also. So the entire second chapter does not contain any doing or commandment therefore no benefit. In the third chapter also up to the tenth ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ it is only the glory of ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ talked about. Therefore, that portion also is ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ alone. It doesn't have any direct benefit. Then when will the benefit come? The benefit will come when you apply the knowledge of the second chapter and the knowledge of the third chapter in the ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ. Only in that application of that knowledge you will get the ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ. That is a person should sit and meditate the glory of the ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ as described in the second chapter ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ and etc., are born out of ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ all this information must be repeatedly meditated upon and when

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meditation is practiced, as result of that meditation this will come. Thus the second chapter is totally संस्कृत and the third chapter up to the tenth संस्कृत is संस्कृत, only the eleventh and twelfth संस्कृत is संस्कृत and that संस्कृत is संस्कृत संस्कृत संस्कृत. Therefore, that alone is the most important part of the second and third chapter. And that is why we say second and third chapter put together is talking of संस्कृत संस्कृत alone. Ok. With this the संस्कृत topic also is over. What was the topic of the first chapter? The topic was संस्कृत and the main topic was the संस्कृत and संस्कृत. That is the one who goes through ritualistic portion will go to संस्कृत and the one who performs संस्कृत will go to संस्कृत. Thus संस्कृत संस्कृत was emphasized in the context of संस्कृत संस्कृत. That was the topic of the first chapter. And the second and third talked about संस्कृत संस्कृत. Thus in the first three chapters we have got the

essence of संस्कृत and संस्कृत of the संस्कृत. Or to put in a nutshell the entire संस्कृत of the संस्कृत had been summarized in the first three chapters. Now in the following three chapters naturally the topic is going to be संस्कृत or संस्कृत. Therefore, the teaching of संस्कृत is going to come from the fourth chapter onwards. So 1, 2, 3 is संस्कृत; 4, 5, 6 is संस्कृत. Thus contains the entire Vedic essence. Now we will go to the fourth chapter which is going to start with question put by the fourth student out of six students.

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Now the name of the fourth student is □□□□□□□□ □□□□□□□□. So both the names indicate only one person because each student is given two-two names remember. Therefore, □□□□□□□□ and □□□□□□□□ are not two people but one person. □□. □□ means what? □□□□□□ □□□□□□□□□□ after the question and answer by the third student, the fourth student □□□□□□□□□ □□□□□□□□ □□□□□□□□ asked. Whom? □□□□□□ □□□□□□□□ means □□□□□□□□□□□□□□ □□ because □□□□□ happens to be the same. And here also the student is putting five questions, just as in the previous chapter we had, five questions the student is putting. What are they? □□□□□ □□□□□□□□□□? Now this is a question

ਸਰਗਰਮ ਅੰਗ

ਅੰਗਾਂ ਦੇ ਅੰਗ

regarding the ਅੰਗਾਂ ਦੇ ਅੰਗ. So we have to supply ਅੰਗਾਂ ਦੇ ਅੰਗ. At the time of dream ਅੰਗਾਂ ਦੇ ਅੰਗ? What are the organs that are sleeping? Sleeping means not functioning. So during the time of dream which are the organs that are not functioning? So, ਅੰਗਾਂ ਦੇ ਅੰਗ. ਅੰਗਾਂ ਦੇ ਅੰਗ. ਅੰਗਾਂ ਦੇ ਅੰਗ. ਅੰਗਾਂ ਦੇ ਅੰਗ? - in this human being. ਅੰਗਾਂ ਦੇ ਅੰਗ representing the ਅੰਗਾਂ ਦੇ ਅੰਗ. Not ਅੰਗਾਂ ਦੇ ਅੰਗ. So, ਅੰਗਾਂ ਦੇ ਅੰਗ in this body what are the organs that are not functioning during dream? This is the first question.

The second question is also related to ਅੰਗਾਂ ਦੇ ਅੰਗ. ਅੰਗਾਂ ਦੇ ਅੰਗ? What are the organs, ਅੰਗਾਂ ਦੇ ਅੰਗ understood, ਅੰਗਾਂ ਦੇ ਅੰਗ ਅੰਗਾਂ ਦੇ ਅੰਗ? and ਅੰਗਾਂ ਦੇ ਅੰਗ ਅੰਗਾਂ ਦੇ ਅੰਗ? What are the organs that are awake, functioning. ਅੰਗਾਂ ਦੇ ਅੰਗ is plural ਅੰਗਾਂ ਦੇ ਅੰਗ, ਅੰਗਾਂ ਦੇ ਅੰਗ, ਅੰਗਾਂ ਦੇ ਅੰਗ. This is the second question related to ਅੰਗਾਂ ਦੇ ਅੰਗ only.

Then the third also is related to ਅੰਗਾਂ ਦੇ ਅੰਗ. ਅੰਗਾਂ ਦੇ ਅੰਗ ਅੰਗਾਂ ਦੇ ਅੰਗ ਅੰਗਾਂ ਦੇ ਅੰਗ? Which ਅੰਗ, which ਅੰਗਾਂ ਦੇ ਅੰਗ, which effulgent being is seeing the dream? The

perception of the dream is possible only

for a conscious principle alone can experience.

To indicate that the is using the word . Because a cannot see anything, so it might be some shining principle alone, a conscious principle alone, a living principle alone. Therefore, the word used , means plural is used to indicate which are many. This is the third question. And all the three questions are centered on .

Now the student is going to the . To which person or to which individual this belongs, which refers to .

Ok. This question belongs to .

Then the fourth question is centered on . What is that on which all these organs are supported, based? So, indicates ,

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□□□□ □□ □□□□□□□□

Are all of them supported?

Therefore, we have got questions centered on **QUESTION**, and **ANSWER**. Only **QUESTION** has not been asked. If you include the **ANSWER** we can call it as **QUESTION**. So this question is nothing but **QUESTION** put in a peculiar language. Because **QUESTION**. If you ask, the answer will be what? **QUESTION**. **QUESTION** **QUESTION** **QUESTION**? What will be the answer? **QUESTION**. Therefore the question is about **QUESTION**, **QUESTION** and **QUESTION**. **QUESTION** has not been directly asked about. If you include that also it amounts to **QUESTION** **QUESTION** **QUESTION** who are they is the question. If you remember **QUESTION** then you will know it, if you are attending afresh it will be a **QUESTION**. **QUESTION** means a little bit peculiar. So these are the five questions. **QUESTION**. **QUESTION** indicates the quotation mark. **QUESTION** **QUESTION**. This was the question asked by **QUESTION** to **QUESTION**. And in this the fifth question alone is making this chapter as a

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give? He wants to say that the ॐ
 ॐ - and ॐ the ten
 organs are the one which are resolved
 and therefore do not function.
 ॐ Ok.
 Where do they resolve? That also the
 teacher wants to say. The locus of
 resolution is ॐ, the mind. So all the
 sense organs are resolved into the mind
 during ॐ. And not only that he
 wants to give an additional information
 also. And what is that? It is not a
 permanent resolution. If it were
 permanent resolution what will happen?
 Next day you cannot wake up and see
 things. Thank god, they go during
 ॐ and again next day during
 ॐ the very same ॐ,
 the sense organs again come forth and
 begins to function. And this is not done
 once in lifetime but this is a daily affair.
 Daily during night the sense organs are
 withdrawn into the mind and daily
 during morning the sense organs are
 thrown out. Ok. And to clarify this, even

सूर्योदयः सूर्यास्तः च

सूर्योदयः सूर्यास्तः च

though it is clear only, but सूर्योदयः wants to make sure that is well clarified therefore he gives an example. And a beautiful example of the Sun and its rays. The Sun is to be compared to the सूर्यः, the mind and the rays of the Sun are to be compared to the सूर्योदयः सूर्यास्तः. And what do we see? When the early morning the Sun is rising at the time the rays are just coming out of the Sun and even when it has risen you don't find the rays are not fully come, that is why you are able to see the Sun also, you are able to see the orb of the Sun, we call it as सूर्योदयः सूर्यास्तः you are able to see clearly and as it rises from the सूर्योदयः सूर्यास्तः the rays come forth in all directions during daytime. And as the Sun is setting what happens to those rays? The very same rays which were pervading the earth they are gradually withdrawn and at the time of sunset you can see again the सूर्योदयः सूर्यास्तः, it is reddish सूर्योदयः सूर्यास्तः in which all the rays have been absorbed. How do you

know the rays being absorbed? How do you know? Because the earth becomes dimmer and dimmer. That is the sign of absorption. And when they are completely absorbed then there is total darkness. And there is in between state also the light is there but it is not clear - dawn and dusk. Similarly, from our mind also in the early morning the sense organs are coming out and they begin to function, pervade the creation and the creation becomes brighter and brighter □□□□, □□□□□, □□□, □□, □□□□ are recognized and as the Sun sets when we are going to dream or sleep the sense organs are gradually withdrawn, we are not able to use our sense organs powerfully, so we want to read the books during the night, many people get sleep by reading books, if book is there in the hand then only they get sleep. So then what do you find? Initially you are very bright and you are able to see everything clearly and there afterwards twotwo lines will join

□□□□□□ □□□□□□ □

□□□□ □□ □□□□□□□□

together or you read one half of the first line and second half the second line. What is that? Sun is setting and the sense organs are gradually withdrawn to the mind, it is the dusk period. □□□□□□ □□□□ □□□□ □□ □□□□□□□□□□□□ □□□□□□, in the same way it is like a semidarkness because sense organs do not illumine things powerfully. You cannot say they have been completely withdrawn, you cannot say they are completely active, they are partially active like the setting Sun. And then afterwards they are completely withdrawn. So this is the example. Now let us see. □□□□□□. □□□□□□ is □□□□□□□□□□. □□□□□□! are you listening. Because immediately after asking the question, getting the attention is very difficult. Often the student begins to think whether my question was an intelligent question or an idiotic question. Sometimes he feels almost, everyone feels guilty of the question. So I am fooling myself or am I creating problem to the teacher and if there are other

सूर्योदय सूर्यास्त

सूर्योदय सूर्यास्त

sunlight, one orb of light which refers to the सूर्य or सूर्योदय, सूर्यास्त here refers to the orb of the Sun. सूर्योदय at the time of sitting. Then what do they do at the time of सूर्यास्त. सूर्य सूर्यास्त सूर्योदय. सूर्य सूर्य we we have to supply. And सूर्यास्त सूर्य सूर्य सूर्योदय सूर्योदय - those very same rays of the rising Sun, previously it was सूर्योदय सूर्योदय सूर्य सूर्य, now it is सूर्यास्त सूर्य सूर्य and सूर्य indicates सूर्य सूर्योदय - those very same rays, not fresh ones, those very same rays which had been absorbed in the last evening, they again emerge the next morning. सूर्योदय. सूर्योदय means what? सूर्योदय, सूर्योदय, सूर्योदय. This is the example. That is why the teacher start with सूर्य. सूर्य means just as. Just as this phenomenon happens सूर्यास्त - in the same manner. सूर्यास्त सूर्यास्त सूर्योदय. सूर्य सूर्योदय means all the organs. सूर्य सूर्योदय. And what do they indicate? The सूर्य सूर्योदय - and . The सूर्योदय for the sake of सूर्योदय, which is known as सूर्योदयसूर्योदय. सूर्योदय means सूर्योदयसूर्योदय. So, सूर्योदय

प्रमाणं प्रमाणं

प्रमाणं प्रमाणं

indicate that the प्रमाण word is used. And not only that in the third question we are going to get प्रमाणं प्रमाणं . Which effulgent principle is seeing the dream, for that we are going to answer प्रमाणं प्रमाणं and therefore for the sake of answering that question here itself the teacher is putting the clue प्रमाणं is an effulgent principle therefore, it is capable of seeing the dream, illuminating the dream experiences. So thus it is preparation for the third question that mind being effulgent principle it can illumine all the objects without the help of the sunlight, remember dream object cannot be illumined by the sunlight because Sun itself is not available in dream. Then what is illumining? The mind. From where does the mind gets the light? प्रमाणं. Thus that प्रमाणं प्रमाणं प्रमाणं प्रमाणं is referred here as प्रमाणं. And why it is called प्रमाणं.? Because it is the प्रमाणं प्रमाणं for the sense organs to resolve and since it is the प्रमाणं प्रमाणं into which sense organs

संसारं संसारं च

सर्वं च सर्वं च

resolve and from which the sense organs arrive therefore it must be , supreme. So therefore, blessed by the mind alone the sense organs come during संसारं and the sense organs are functioning during संसारं because of the grace of the mind alone. सर्वं

संसारं संसारं च संसारं च -सं-च च If the horses are riding it is only with help of the rains. Similarly, the sense organs are functioning blessed by the mind alone. Therefore, mind is सर्व, सर्व. And not only that the very effulgence of the sense organs are lent by the mind alone. Just as the moon gets light from the Sun similarly, sense organs do not have light of their own they borrow from their mind only. How do you know that? How do you prove that? When the mind is not behind a sense organ that sense organs cannot function, just as however powerful your ears maybe if your mind is not in the class, the ears cannot listen. Therefore, what is lending power, the hearing power to the ears is the

mind alone. Therefore mind is ,

Sense organs are , . Therefore,

Sense organs are , . Therefore,

Sense organs are , . Therefore,

Sense organs are , . Therefore,

Sense organs are , . Therefore,

Sense organs are , . Therefore,

Sense organs are , . Therefore,

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□□□□ □□ □□□□□□□□

ॐॐॐॐॐॐ - referring to ॐॐॐॐॐॐॐॐॐॐॐॐ, ॐॐॐ
 , ॐॐॐ, ॐॐॐ, ॐॐॐॐ. ॐॐॐॐॐॐ ॐॐॐॐॐ ॐॐॐॐॐ ॐॐ it
 was said. And therefore, ॐ ॐॐॐॐॐॐ refers
 to ॐॐॐॐ ॐॐॐॐॐॐॐॐॐ. ॐॐॐॐॐ ॐ - so does not
 evacuate. That refers to ॐॐॐॐॐॐॐॐॐ.
 And ॐ ॐॐॐॐॐ - he does not move about.
 However active he may be ॐ ॐॐॐॐॐ he
 does not move about, referring to . Thus
 ॐॐॐॐ , , , , ॐॐॐॐॐॐॐॐॐ ॐॐॐॐॐॐॐॐॐॐॐॐ ॐ ॐ ॐॐ
 ॐॐॐॐॐ. And therefore we give that
 person a special name, ॐॐॐॐॐॐ ॐॐॐ ॐॐॐॐॐ.
 ॐॐॐॐ understood. ॐॐॐॐ ॐॐॐॐॐ. The other
 waking people say that this person is
 sleeping. Sleeping is a common word for
 dream and sleep. Because other people
 will not know whether he is dreaming or
 or whether he is in ॐॐॐॐॐ. Therefore we
 commonly say he is sleeping. With this
 the first question is answered. ॐॐॐॐ ॐॐॐॐॐॐॐॐ
 ॐॐॐॐॐ ॐॐॐॐॐॐॐॐ. ॐॐ ॐॐॐॐॐॐॐॐॐ ॐॐॐॐ ॐॐॐॐॐॐॐॐ.
 Then the next question is, ॐॐॐॐॐॐॐ ,
 what are the ones which are awake?
 And the answer will be what? ॐॐॐॐॐ s.
 Thank god. The ॐॐॐॐॐ s are awake when
 we dream of sleep, imagine the ॐॐॐॐॐ s

□ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □

□□□□ □□ □□□□□□□□

also, the circulation stops, finished! Breathing stopped means finished, therefore, whether we want it or think of it or not □□□□ s are awake. That is going to be said in the next □□□□□□, which will see in the next class.

[illegible]

CHAPTER. 4.1 - 4.4

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The fourth student is asking five questions centered on the dream and sleep of an individual. First he asked during dream what are the things that are asleep, what are the things that are awake. Who is experiencing the dream? Who is experiencing the dream? And who is experiencing the dream? These three questions are centered on the dream. The fourth question is centered on the dream. We have to supply when the dream has ended, when everything is resolved, there is a , then the last fifth question is dealing with the dream. In which everything is

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That was what was said in the end. □□□□□ □

□ □□□□□ □ □□□□□□ □ □□□□□ . No function is taking place and therefore we conclude that these organs are sleeping. Thus the first question has been answered in the second □□□□□□□□. Now we have to find the answer for the second question. What is the second question. What are the organs that are awake during dream?

וְהָיָה כִּשְׁמַעְתֶּם אֶת הַקוֹל הַזֶּה , referring to . וְכֵן
 תִּשְׁמְעוּן בְּחֻמְרֵי הַבְּרִית הַזֶּה , when?
 וְהָיָה כִּשְׁמַעְתֶּם אֶת הַקוֹל הַזֶּה, that is understood. Now we
 will see the answer in the third and
 fourth פסוקים. The third and fourth
 פסוקים are answer to the second
 question. We will read.

Verse No. 4.3

[illegible]

So what are the organs that are awake during dream is the question and the answer is going to be the **neurons** along with the mind. **neurons** . And

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□□□□ □□ □□□□□□□□

means what? What was the meaning of going to sleep? We said going to sleep means becoming non-functional, keeping awake therefore means continuing their function. means therefore they do their function. , there remain functional. The could have simply made the statement that all these six s and mind are continuing to function. But the is going to use highly imaginative description. In this imagination the sees that all the six organs are doing . They are all functioning that much is sufficient for us but the is looking at the whole function as an . is a simple in which oblations are poured into fire. It is to be done by a daily twice and two s are to be offered, two oblations, it is supposed to be the simplest taking five to ten minutes only. And two s are given in the morning and in the evening. And here we have six

□ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □

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factors. Because whenever we talk about one thing that is involved is the fire.

And the fire according to our ritualistic language is threefold. I have talked about it before also different types of rituals require different types of fire. And different types of fire means the method of kindling is different or the type of ऋषिर्वाक्य is different and even the type of ऋषिर्वाक्य to be chanted at the time of kindling is different. For example, the moment a person gets married he is supposed to kindle a fire for the sake of doing varieties of ritual later he has to start kindling the fire and this fire will have to be maintained throughout is life. And this can be removed only in two occasions.

➤ If he takes his life, this soul can be sacrificed and he becomes a martyr. The word martyr do you remember? It came in the sixth chapter of Mattew's Gospel. In it, Jesus said, "Whoever wants to save his soul will lose it." Thus when the soul takes

संस्कृत he can renounce that too ritualistically renounce because he has taken the fire ritualistically and therefore he has to renounce it and become संस्कृत.

➤ Or if he doesn't take संस्कृत the fire is used to burn his body when he dies. Because for a संस्कृत burning is prohibited. संस्कृत's संस्कृत should not be burnt according to संस्कृत. Either bury or put in the river or do something, throw in the forest but it should not be burnt. Why संस्कृत's body is not burnt? The reason is this. The burning has to be done by his household fire, since he doesn't have a household fire at all he is not supposed to be burnt. Thus this संस्कृत which is kindled at the time of wedding can be disposed off along with his body and that is why burning also becomes a संस्कृत for the संस्कृत. Because it is not disposal of the body but it is another ritual known as संस्कृत संस्कृत. And a संस्कृत cannot be burnt because fire is

throughout his life. That fire should not be put out in any condition but if it gets put out it is a ॐ for which ॐ has to be done. And after doing ॐ he has to kindle the fire again from another ॐ. ॐ Again he has to go to another ॐ. ॐ This is ॐ. And in this ॐ rituals are not directly done. From this ॐ fresh fire is kindled for doing daily ॐ etc., therefore he has to light up from that ॐ which has been put in a pot or a mud pot or something, from that he has to kindle the fire and create a fresh ॐ ॐ and do his daily ॐ ritual. And that new fire which is kindled daily for the sake of his ॐ or any other etc., that is called ॐ in which the daily rituals plus other rituals are done especially the ॐ s are done and what they should do is they have to take the fire from ॐ do the ritual and that remaining fire has to be again added

back to ॐ नमो भगवते वासुदेवाय ॐ. Next day again same thing and put back. And there is another type of fire also kindled for certain other type of rituals which is known as ॐ नमो भगवते वासुदेवाय ॐ and it is known as ॐ नमो भगवते वासुदेवाय ॐ because during the performance of ritual this fire is always kept on the ॐ नमो side, on the southern side, that is right hand side of the

○. If he is facing the east his right hand side is south,

i.e., ॐ नमो, on his right hand side, that is southern side that ॐ नमो has to be kept. Normally, ॐ नमो ॐ नमो ॐ नमो is kept right in front but ॐ नमो ॐ नमो must be kept on the right hand side. Thus in the ritualistic section we talk about three - ॐ नमो ॐ नमो ॐ नमो, ॐ नमो ॐ नमो ॐ नमो, ॐ नमो ॐ नमो ॐ नमो. And other two are also there but here only three. Five fires came in ॐ नमो ॐ नमो ॐ नमो ॐ नमो ॐ नमो.

○ ॐ नमो ॐ नमो ॐ नमो ॐ नमो ॐ नमो ॐ नमो There I said two more fires but here three alone are mentioned. ॐ नमो ॐ नमो ॐ नमो ॐ नमो ॐ नमो ॐ नमो, ॐ नमो ॐ नमो ॐ नमो ॐ नमो ॐ नमो ॐ नमो. Ok. And this ॐ नमो ॐ नमो ॐ नमो ॐ नमो ॐ नमो is known by another name

अग्निं च अहोरात्रं

अग्निं च अहोरात्रं

also and that is unpronounceable long name अहोरात्रं. In the textbook it is there. It is called अहोरात्रं because during ritual some of the oblations have to be cooked in that fire itself. And the oblation is called अहोरात्रं oblation.

अग्निं च अहोरात्रं. The oblation called अहोरात्रं is cooked in that अहोरात्रं and therefore it is called अहोरात्रं. So these three fires are involved. Then the next factor involved is the अग्नि because any ritual requires a priest who does the offering. He is called . अग्नि अग्नि . The one who offers oblation is called अग्नि. So the fourth factor. Remember we have got a six factors to be equated. Three अग्नि, the fourth one is अग्नि. The fifth one is . अग्नि means what? So that अग्नि for whose sake the priest is doing the ritual, the one who is sponsoring that ritual, who is going to spend the money for the ritual and the one who is going to reap result of that ritual, that person is called अग्नि, the fifth factor. And the sixth factor is the अग्नि, the

immediate कारण of the ritual is प्रारम्भ प्रारम्भ and lastly the seventh factor is as a result of this प्रारम्भ प्रारम्भ the destination that a person reaches, that is प्रारम्भ, the goal that is attained. With the help of the प्रारम्भ प्रारम्भ प्रारम्भ or प्रारम्भ destination, प्रारम्भ. These are the seven factors involved in प्रारम्भ ritual. In dream also we have to find seven factors to connect with the प्रारम्भ ritual. This is going to be done in this प्रारम्भ. What belongs to what. Ok. Let us take one by one. The प्रारम्भ s and mind are there. Of these प्रारम्भ s, the प्रारम्भ is connected to प्रारम्भ. प्रारम्भ is what? The air that goes down. So when you inhale, the inhaled air is called प्रारम्भ. The inhalation is called प्रारम्भ. And that air alone goes down and later becomes the excretory प्रारम्भ also. Thus प्रारम्भ has two meanings - one is the air that is inhaled and later it goes and becomes the excretory air also because of which excretion takes place. Thus from nostril onwards up to

आगोष्म आगोष्म ।

आगोष्म आगोष्म ।

downwards. So this आगोष्म is called आगोष्म । And then what is आगोष्म? आगोष्म is compared to आगोष्म । And for this a also logic is given. That is the beauty. See when you try to see आगोष्म and आगोष्म you find that आगोष्म is the first fire that is kindled and placed in the आगोष्म or a pot. So that is आगोष्म is put inside. And there afterwards from inside the आगोष्म is kindled and taken up. So आगोष्म is put inside and then the fire is again taken but when you take out it gets a new name आगोष्म. Similarly, आगोष्म air goes inside as आगोष्म and later when the very same air comes out through nostril that exhaled air will become आगोष्म because it is coming from आगोष्म. Therefore, आगोष्म has entered in and it comes out as आगोष्म. So thus आगोष्म and आगोष्म we have seen. Then the आगोष्म is compared to आगोष्म, आगोष्म. Why for this also a logic is given by आगोष्म । It is

וְהָיָה הַמִּזְבֵּחַ הַזֶּה

וְהָיָה הַמִּזְבֵּחַ הַזֶּה

said according to וְהָיָה הַמִּזְבֵּחַ הַזֶּה the center of וְהָיָה הַמִּזְבֵּחַ הַזֶּה is וְהָיָה הַמִּזְבֵּחַ הַזֶּה. וְהָיָה הַמִּזְבֵּחַ הַזֶּה is the location of וְהָיָה הַמִּזְבֵּחַ הַזֶּה. Because you know וְהָיָה הַמִּזְבֵּחַ הַזֶּה stands for circulatory system and circulation of blood starts from heart, that might be the reason and then the וְהָיָה הַמִּזְבֵּחַ הַזֶּה comes out from the וְהָיָה הַמִּזְבֵּחַ הַזֶּה through a special hole in the right hand side וְהָיָה הַמִּזְבֵּחַ הַזֶּה וְהָיָה הַמִּזְבֵּחַ הַזֶּה. Don't ask how do you know. The scriptures say in some other it is said וְהָיָה הַמִּזְבֵּחַ הַזֶּה has got וְהָיָה הַמִּזְבֵּחַ הַזֶּה וְהָיָה הַמִּזְבֵּחַ הַזֶּה. Of these וְהָיָה הַמִּזְבֵּחַ הַזֶּה וְהָיָה הַמִּזְבֵּחַ הַזֶּה through the right hand side וְהָיָה הַמִּזְבֵּחַ הַזֶּה, וְהָיָה הַמִּזְבֵּחַ הַזֶּה, וְהָיָה הַמִּזְבֵּחַ הַזֶּה through the right side וְהָיָה הַמִּזְבֵּחַ הַזֶּה וְהָיָה הַמִּזְבֵּחַ הַזֶּה is coming out and pervading the system it is said. Therefore, וְהָיָה הַמִּזְבֵּחַ הַזֶּה in is on the וְהָיָה הַמִּזְבֵּחַ הַזֶּה side and וְהָיָה הַמִּזְבֵּחַ הַזֶּה also is on the וְהָיָה הַמִּזְבֵּחַ הַזֶּה side, therefore וְהָיָה הַמִּזְבֵּחַ הַזֶּה is compared to וְהָיָה הַמִּזְבֵּחַ הַזֶּה. Ok. Three over. Then what about וְהָיָה הַמִּזְבֵּחַ הַזֶּה. וְהָיָה הַמִּזְבֵּחַ הַזֶּה is compared to the וְהָיָה הַמִּזְבֵּחַ הַזֶּה. וְהָיָה הַמִּזְבֵּחַ הַזֶּה means the priest who offers, especially וְהָיָה הַמִּזְבֵּחַ הַזֶּה priest is kept in mind. So what does the וְהָיָה הַמִּזְבֵּחַ הַזֶּה priest do? He has got two oblations and he

properly takes care of these two

by putting it in the right place.

properly takes care of these two by putting it in the right place.

properly takes care of these two by putting it in the right place.

properly takes care of these two by putting it in the right place.

It came in . When the fire is well kindled the priest has to offer two oblations and that too in the proper place between the northern and southern side he should offer the oblation we saw there. In short the idea is the priest has to take care of two oblations. Similarly we also have two it seems. Inhalation and exhalation. The are two which are to be constantly operated properly just as these two are inhalation and exhalation, it is a and these are very well maintained by . So is that , that digestive system, so the digestive system maintains a person in a healthy condition because only through digestion we get very life and by way of

मनुष्यो मनुष्यो न

मनुष्यो न मनुष्यो

maintaining the digestive system it keeps the inhalation and exhalation going properly. If we fast what will happen? This मनुष्यो is affected and if the मनुष्यो is not maintained before long मनुष्यो will go away. Thus मनुष्यो is the one which keeps a person healthy and by way of that maintains मनुष्योमनुष्योमनुष्यो and the very word मनुष्यो is because मनुष्योमनुष्योमनुष्यो मनुष्यो मनुष्यो मनुष्यो. Like whom? The priest who is maintaining the two offerings of the मनुष्योमनुष्यो rituals properly similarly, मनुष्यो like a priest maintains the मनुष्योमनुष्यो ritual. We are all doing मनुष्योमनुष्यो ritual two oblations are constantly maintained by breakfast, lunch, dinner. Sometimes big s come, that is festival feast. Usually in मनुष्योमनुष्यो two oblations, sometimes five oblations, sometimes endless oblations. Ok. The fourth factor has been equated. Then the fifth one we will come to मनुष्यो. What is left out मनुष्यो. That we will see later. मनुष्यो is compared to the . The mind is compared to the मनुष्योमनुष्यो. And why it is

संसारं संसारं च

सर्वं च संसारं

compared to संसारं we will see later. Then संसार is the next one. It is compared to the संसार संसार. So mind is , संसार is संसार संसार and then संसार च is there संसार, the destination and here the destination is in which च संसार संसार is there, where are all संसार s are resolved. So च is compared to the संसार in which we are one with संसार. संसार . संसार means or संसार . So now you have to connect this three. When च this performs the संसार संसार ritual then what happens is the संसार takes in mind away from संसार च because it is the job of the संसार to take the संसार from one संसार to another. Similarly, here संसार, the संसार takes the mind out of the संसार संसार संसार . And च it takes to what? , the संसार संसार. So संसार संसार संसार संसार संसार संसार just as the संसार संसार takes the संसार from this and not only it takes away the संसार from the संसार it takes to संसार also, संसार in the last section we saw, similarly संसार takes the mind, who is the mind, away from

संस्कृत संस्कृत

संस्कृत संस्कृत

संस्कृत and then it takes to . And in what happens to the mind? संस्कृत संस्कृत. Because it is resolved into संस्कृत. And how do you know it has mingled with संस्कृत? संस्कृत संस्कृत.

संस्कृतसंस्कृतसंस्कृत संस्कृत संस्कृत संस्कृतसंस्कृत संस्कृत संस्कृत संस्कृत-संस्कृत Because संस्कृत does not come from संस्कृत s because in the संस्कृत s are not there. Therefore, the संस्कृत is coming from what? संस्कृतसंस्कृत or संस्कृतसंस्कृत alone. So thus the mind is doing the संस्कृतसंस्कृत ritual during dream and as a result of that the mind is taken to and संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत . This is the essence of this two संस्कृत s. Now we will see the meaning of the words.

संस्कृतसंस्कृत संस्कृत. Here संस्कृत means what? संस्कृत. संस्कृतसंस्कृत संस्कृत संस्कृतसंस्कृत the fires in the form of संस्कृत, so literally what we should say is संस्कृत संस्कृत but since संस्कृत s are going to be compared to संस्कृतसंस्कृतसंस्कृत, संस्कृतसंस्कृतसंस्कृत etc., the uses the world संस्कृत संस्कृत. संस्कृत संस्कृत संस्कृत संस्कृत. संस्कृत they keep functioning, they keep awake during

संस्कृत संस्कृतः

संस्कृतः संस्कृतः

dream. Ok. Then what are the संस्कृतःs?

संस्कृतः संस्कृतः - so is the संस्कृतः, that is the air which is inhaled and which goes down. and संस्कृतः संस्कृतः - संस्कृतः which is coming out through the southern side or the right hand side of the संस्कृतः, संस्कृतः that one is संस्कृतः. Then संस्कृतः संस्कृतः संस्कृतः संस्कृतः संस्कृतः संस्कृतः - so संस्कृतः which is संस्कृतः संस्कृतः, which is born out of the संस्कृतः. So that संस्कृतः which is taken out of संस्कृतः that is nothing but संस्कृतः, that संस्कृतः is nothing but संस्कृतः, the exhaling air. So just as the संस्कृतः comes out of the pot, the exhalation air also comes out of the संस्कृतः. Just as संस्कृतः goes inside the pot similarly inhalation air goes inside. Thus inhalation is संस्कृतः, exhalation is संस्कृतः. Then in between there is a word संस्कृतः. is adjective to संस्कृतः. The word संस्कृतः means the source. संस्कृतः is called a source because it is the source of संस्कृतः. So with this three of them have been mentioned. Now in

संज्ञायां संज्ञायां च

संज्ञायां च संज्ञायां च

So what is the logic? Because
संज्ञायां संज्ञायां च are oblations and
therefore संज्ञायां is compared to संज्ञायां.
Because संज्ञायां संज्ञायां च are taken care
of by संज्ञायां, संज्ञायां s are taken care of by
संज्ञायां therefore if संज्ञायां संज्ञायां च are
compared to संज्ञायां s संज्ञायां, the controller
must be compared to the संज्ञायां. And
therefore . So two sentences - संज्ञायां संज्ञायां
. संज्ञायां means what? संज्ञायां संज्ञायां च संज्ञायां
संज्ञायां संज्ञायां. So with this संज्ञायां संज्ञायां च has
been defined. Then what is the next
one. संज्ञायां संज्ञायां च . In the previous संज्ञायां संज्ञायां च
also after संज्ञायां there should be a full
stop, after संज्ञायां संज्ञायां च there should be
full stop. Because it is the description
of each one of them. संज्ञायां च संज्ञायां संज्ञायां . The
mind is the . And संज्ञायां संज्ञायां च gives the
reason. संज्ञायां संज्ञायां च alone handles all the
equipments similarly, mind alone
handles all संज्ञायां संज्ञायां च. So whether it is
संज्ञायां संज्ञायां च s or whether it is
संज्ञायां संज्ञायां च s all are handled by what?
The mind alone. Just as the handles all
types of संज्ञायां संज्ञायां च, the mind also handles

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[illegible]

सर्वज्ञ सर्वशक्तिमान्

सर्वत्र सर्वकालं सर्वव्यपि

we are supposed to be one with सर्वज्ञः. Why we are supposed to be one with सर्वशक्तिमान्? Because during सर्वज्ञः we have not identified with any one of the सर्वशक्तिमान् like सर्वशक्तिमान् or सर्वशक्तिमान् सर्वशक्तिमान्. It is the identification with the सर्वशक्तिमान् that takes away from सर्वशक्तिमान्. Therefore I say सर्वशक्तिमान् सर्वशक्तिमान्, thereafter सर्वशक्तिमान् etc. Therefore, due to identification we are away from सर्वशक्तिमान् and during सर्वशक्तिमान् all the identifications सर्वशक्तिमान् are dropped and therefore we are one with सर्वशक्तिमान् but the only problem is we don't know that we are one with सर्वशक्तिमान्. And therefore the only thing along with सर्वशक्तिमान् is सर्वशक्तिमान् also. So, सर्वशक्तिमान् सर्वशक्तिमान् सर्वशक्तिमान् we are. Therefore, in सर्वशक्तिमान् we are in सर्वशक्तिमान् सर्वशक्तिमान् सर्वशक्तिमान्. Otherwise in सर्वशक्तिमान् we are one with सर्वशक्तिमान् without knowing सर्वशक्तिमान् it. And therefore, सर्वशक्तिमान् that additional सर्वशक्तिमान् is there. Sometimes we enjoy something nice but we don't know it is it is not this that we wanted to enjoy and there afterwards they say this is what it is then you want eat again. We सर्वशक्तिमान् eat it with knowledge, before

without knowing I enjoyed it. But this is that this after knowing that knowingly you want to enjoy. Similarly, in

संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत
 संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत In संस्कृत it is clearly said we are one with संस्कृत in . Only thing is we don't know it. And since we are one with संस्कृत, we are enjoying the संस्कृत of संस्कृत. So, what we are experiencing is संस्कृत only. Ok. And this is not once or twice संस्कृत संस्कृत संस्कृत. संस्कृत means what? Daily this संस्कृत takes a person to because daily संस्कृत ritual is done when we are dreaming. And as a result of ritual immediately we get the संस्कृत संस्कृत. And thereafterwards after enjoying that we come to संस्कृत then again we do संस्कृत ritual and go to. Thus we are doing daily. Ok. Last one more point संस्कृत mentions here. And here will be a problem? And what is that? All people are dreaming and going to sleep. Therefore it will mean that all the people are doing

संस्कृत संस्कृत

संस्कृत संस्कृत

संस्कृत संस्कृत ritual it will mean and all the people are getting संस्कृत संस्कृत it will mean. But संस्कृत संस्कृत says we should not take that way. This is to be applied only for the संस्कृत s because only for the संस्कृत s this attitude is there. In the case of संस्कृत s we won't say they are doing संस्कृत संस्कृत ritual because in their vision this attitude is not there. It is just like two people visiting the temple one person has got संस्कृत संस्कृत and therefore he gets संस्कृत, an extra pleasure he gets but another person takes it as archaeologist and he tries to find out how old the temple is, he want to take a photograph his संस्कृत is only worldly संस्कृत, but because of the additional attitude will get a spiritual pleasure also. similarly, here also for संस्कृत alone the संस्कृत संस्कृत attitude is there, therefore we will say he alone does the संस्कृत संस्कृत ritual in dream, the other people even though they dream, for them we cannot say they are doing संस्कृत संस्कृत ritual. Why? Because they don't have the

attitude. Therefore for an

his entire

life becomes an ritual. Daily he does ritual. With this second question is answered. what is that? Then we have to go to the third question, who is experiencing the , whose answer will be coming in the next , which will see next class.

4.3 - 4.8

The student asked five questions,

- i) In dream what all organs sleep,
- ii) In dream what all organs keep awake,
- iii) In dream who enjoys, iv) To whom does the sleep belong and
- v) Finally where is everything supported.

Of these five questions, two questions have been answered. What are the organs that sleep in dream. All the संस्कृतs and संस्कृतs are resolved into the mind and they sleep. Sleeping means they do not do their function. And here the example given was the Sun and the rays of the Sun. Just as the rays come out of the Sun during day and the rays go back to the Sun during the sunset, similarly during waking time all organs come out of the mind to function and at the time of dream they all are resolved. This is the answer to the first question.

The second question was, what all organs keep away in dream and the answer given was संस्कृत, the संस्कृतs and the mind. And this was indicated in the form of a symbolic ritual where the संस्कृत संस्कृत and संस्कृत were compared to three संस्कृतs - संस्कृत, संस्कृत and संस्कृत. And the संस्कृत was compared to संस्कृत, the priest; संस्कृत was compared to . Thus mind, the with the

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help of priest is doing ritual making use of and which are , and . And as a result the comes which is compared to . means . takes to higher s here also takes the mind to deep sleep state where the mind is one with . Because in the is what? only. Because no s are available and still we are happy.

॥ इति श्रीमद्भगवद्गीतायाः अष्टादशोऽध्यायः ॥
 ॥ It was said in
 ॥ ॥
 ॥ And how does it
 happen? Because mind merges into
 ॥. And who takes the mind to
 ॥? The ॥. And therefore ॥ is
 compared to ॥. And just as ॥ ॥
 ॥ ॥ During
 there is ॥ and again

[illegible]

पञ्चमः पञ्चमः ।

पञ्चमः पञ्चमः पञ्चमः

he comes back and during dream again
पञ्चमः पञ्चमः ritual is taking place and again
पञ्चमः पञ्चमः पञ्चमः पञ्चमः पञ्चमः पञ्चमः.
पञ्चमः means what? Every day it is done.
And here पञ्चमः पञ्चमः adds a point. We
can say the dream is पञ्चमः पञ्चमः ritual
only in the case of those people who
practice पञ्चमः पञ्चमः. In the other case
they go to sleep but we don't consider
them as पञ्चमः पञ्चमः etc. Otherwise all
the people are doing पञ्चमः पञ्चमः ritual, it
will be mistaken. Therefore, only the
पञ्चमः पञ्चमः's dream in compared to
पञ्चमः पञ्चमः ritual only पञ्चमः पञ्चमः dream is
compared to पञ्चमः पञ्चमः ritual because
only in his case the पञ्चमः पञ्चमः etc., are
there. So with this the second question
is answer. Now what is the third
question? पञ्चमः पञ्चमः पञ्चमः पञ्चमः पञ्चमः,
पञ्चमः पञ्चमः पञ्चमः. That was a third
question for which the answer is coming
in the following portion. Number five.

Verse No. 4.5 पञ्चमः पञ्चमः पञ्चमः पञ्चमः पञ्चमः पञ्चमः
पञ्चमः पञ्चमः पञ्चमः पञ्चमः पञ्चमः पञ्चमः

So the third question is answered in the fifth **संस्कृत**, only one **संस्कृत**. **संस्कृत** **संस्कृत** **संस्कृत** **संस्कृत**. Here the word **संस्कृत** indicates **संस्कृत**, the mind. And by using the word **संस्कृत**, which means effulgent, the **संस्कृत** is indicating that it is not the mere mind but the mind pervaded by **संस्कृत** because mere mind is **संस्कृत**, material in nature, it cannot experience anything. Therefore, **संस्कृत** **संस्कृत** **संस्कृत** **संस्कृत**. The **संस्कृत** itself comments upon it, **संस्कृत** is equal to **संस्कृत**. I thought I have to supply, in the **संस्कृत** itself it is there. **संस्कृत** **संस्कृत**. Here in dream this mind enjoys **संस्कृत**, **संस्कृत** means its own glory. And what do you mean by its own glory? **संस्कृत** **संस्कृत** writes in his commentary the glory is that the mind can become everything in dream. So everything that we experience in dream is nothing but the manifestation of the mind alone. You don't require any external object, you have closed all the five sense organs and you can see every blessed thing within the mind

□□□□□□ □□□□□□ □

□□□□ □□ □□□□□□□□

itself, who has projected all of them. The mind alone becomes □□□□□, the mind alone becomes the □□□□□□, the mind alone becomes the □□□□□□. Thus the mind alone is □□□□, the mind alone is □□□□□□ and the mind alone is the □□□□, the mind alone is □□□□□□, □□□□□□□□□□□□, □□□□□□. In fact, all □□□□□□'s one mind alone becomes. How? Because of the thought pattern, when the mind enjoys the tiger thought I see a tiger, when dream when your mind entertains the river thought I see a river in dream. Thus a river in dream is nothing but a thought which is an □□□□□□ of the mind. similarly, everything. And we have seen before that even the sense organs that we have is not this sense organs given by the Lord but the sense organs in dream are again created by the mind alone. And therefore □□□□□□□□□□ □□□□□□□□. And what all things the mind sees? That is said here. □□□□ □□□□ □□□□□□□□□□ - whatever is seen, you have to supply □□□□□□□□□□□□□□□□□□□□□□, whatever is seen in the

वृत्तवत् वृत्तवत्

वृत्तवत् वृत्तवत् वृत्तवत्

waking state वृत्तवत् that object वृत्तवत् is seen again in dream. Here the idea conveyed is that during वृत्तवत् we are gathering the वृत्तवत्s of वृत्तवत् and all these वृत्तवत्s are recorded in the वृत्तवत् and during the dream all these cassettes, video cassettes are played again and we see वृत्तवत् or वृत्तवत् or whatever it is. There all things have been recorded and kept. And that is why it is said वृत्तवत्

वृत्तवत् वृत्तवत् वृत्तवत् it is not a fresh perception and therefore वृत्तवत् adds वृत्तवत्. It sees exactly as in waking it re-sees, re-hears, resmells. वृत्तवत् means **re**. This has to be extended to all others. And therefore, वृत्तवत् वृत्तवत् वृत्तवत्

वृत्तवत् वृत्तवत् . वृत्तवत् वृत्तवत् वृत्तवत् वृत्तवत् वृत्तवत् वृत्तवत्

वृत्तवत् वृत्तवत् वृत्तवत् वृत्तवत् वृत्तवत् . So first वृत्तवत् goes with वृत्तवत्, second वृत्तवत् goes with वृत्तवत्. वृत्तवत् means he hears for the second time or third time, many times. Ok. And

वृत्तवत् - whatever is experienced, वृत्तवत् means experienced. So by

अनुभव अनुभव

अनुभव अनुभव

the word experienced the अनुभव indicates even emotions etc., not only अनुभव but even अनुभव like anger. So if in अनुभव I had a fear, the fear is repeated in अनुभव also.

Therefore, अनुभव means अनुभव अनुभव अनुभव अनुभव

अनुभव . Where? . अनुभव .

अनुभव means in different different

अनुभव. Because his going for world tour

and all. Therefore, in all these tours

whatever have been experienced they

are all recorded and अनुभव. अनुभव

refers to various quarters. अनुभव means

quarter. So whatever is experienced in

different quarters in different countries

all of them अनुभव - he experiences

again and again. Then अनुभव - he

experiences what is seen before. अनुभव

means what is seen before. And - he

experiences what is not seen before. So

for this अनुभव writes a commentary.

When you say अनुभव in dream we

see something which we have not

experienced before. अनुभव doesn't

accept this and therefore he comments

संज्ञा संज्ञा

संज्ञा संज्ञा

संज्ञा is equal to संज्ञा संज्ञा. संज्ञा does not mean not seen, संज्ञा means संज्ञा संज्ञा संज्ञा. You have to qualify it. Not experienced in this संज्ञा but संज्ञा संज्ञा . संज्ञा means what? Previous संज्ञा. And for this संज्ञा संज्ञा gives a logic also. Because संज्ञा संज्ञा संज्ञा. If we have never experienced something it would not have formed the संज्ञा. Your cassette will never play which has not been recorded. If you put the cassette and you hear something, suppose western music is played which you won't like it at all, you get wild. How can it come? Then you know that your teenager son or daughter in your absence has recorded it. So therefore it has been recorded without your knowledge or when you are not there. But one thing is definite unless it is recorded in the cassette it cannot play, even the most advanced cassette cannot play what is not recorded. Similarly, even the most advanced mind cannot replay what is

संभवितुं संभवितुं

संभवितुं संभवितुं

not done. And therefore संभवितुं संभवितुं says
संभवितुं संभवितुं संभवितुं संभवितुं.

Therefore, it is to be interpreted as
संभवितुं संभवितुं. And if you ask what
about future perception in dream? I
have already told you future perception
is not defined as dream at all. If at all
you see something belonging to future,
if at all, we do not club it, we do not
connected in dream, dream is संभवितुं
संभवितुं. Remember this definition
संभवितुं संभवितुं. If you see something
belonging to future it is not a dream, it
is ESP or something like that. And such
powers are accepted. Either freak, some
people get it or by a person can gain it.
In the we call it as through संभवितुं संभवितुं.
Through संभवितुं a person can know the
future but that is not called dream. And
therefore here we are talking about
dream. In dream if you see you have
experienced संभवितुं संभवितुं which is
called संभवितुं or संभवितुं which is called
संभवितुं. Then संभवितुं संभवितुं - same what is
heard in this संभवितुं and संभवितुं means

संज्ञायां संज्ञायां च

संज्ञायां च संज्ञायां च

what is not heard in this संज्ञायां, which means what has been heard in the previous संज्ञायां, संज्ञायां संज्ञायां च संज्ञायां. Because you should remember between two संज्ञायां physical body alone differs, the subtle body does not differ between two संज्ञायां. Therefore, we can happily have the impressions of last संज्ञायां. Then - what is experienced in this संज्ञायां and what is not experienced in this संज्ञायां. Then संज्ञायां . means reality, संज्ञायां means unreality. Because in संज्ञायां also संज्ञायां संज्ञायां can be seen. Because if you can see संज्ञायां संज्ञायां in संज्ञायां संज्ञायां the same recording is done and in संज्ञायां also we may see संज्ञायां संज्ञायां and संज्ञायां संज्ञायां may come and tell you संज्ञायां संज्ञायां संज्ञायां संज्ञायां. And therefore संज्ञायां संज्ञायां संज्ञायां संज्ञायां संज्ञायां and संज्ञायां संज्ञायां संज्ञायां is possible. Therefore, here संज्ञायां refers to संज्ञायां संज्ञायां and संज्ञायां refers to संज्ञायां संज्ञायां. We are not discussing संज्ञायां संज्ञायां here, that is going to come in the fifth question. So संज्ञायां संज्ञायां संज्ञायां and संज्ञायां संज्ञायां संज्ञायां संज्ञायां. संज्ञायां संज्ञायां. That संज्ञायां should

संज्ञायां संज्ञायां च

संज्ञायां च संज्ञायां च

be connected with all this, and should संज्ञायां should be connected with all of them because all of them are in संज्ञायां संज्ञायां therefore you have to connect it with the verb. In short, the is tired of enumeration. Therefore the say everything the mind sees. And it is all the glory of what? The mind itself. Because who has created all of them? The mind alone has created all of them. And who is experiencing all of them? The very mind itself because the mind becomes experienced and the mind becomes the experiencer. Both संज्ञायां संज्ञायां संज्ञायां संज्ञायां संज्ञायां संज्ञायां. Because you should remember at the cosmic level whatever glory is there for संज्ञायां all those glories are there for mind at individual level. If संज्ञायां can create subject-object duality in non-dual संज्ञायां, mind can create subject-object duality in the non-dual waker. And that is why in संज्ञायां संज्ञायां संज्ञायां was taken as an example. So .

सर्वज्ञ सर्वव्यापी

सर्वज्ञ सर्वव्यापी

And how? . means . सर्वव्यापी means what? Becoming everything mind sees everything. So mind does two jobs - mind becomes everything and mind sees everything. And this alone is called सर्वज्ञ of the Lord. Just as in the cosmic level it becomes सर्वज्ञ सर्वव्यापी of the Lord, here it becomes सर्वज्ञ सर्वव्यापी of the waker or the dreamer. With this the third questions answered which सर्वव्यापी experiences the dream, the answer is सर्वज्ञ सर्वव्यापी सर्वज्ञ.

Now we are going to answer to the fourth question. Remember the fourth question, it is the fourth question of the fourth student, the sub-question.

Verse No. 4.6

सर्वज्ञ सर्वव्यापी सर्वज्ञ सर्वव्यापी

सर्वज्ञ सर्वव्यापी सर्वज्ञ सर्वव्यापी सर्वज्ञ सर्वव्यापी

सर्वज्ञ सर्वव्यापी सर्वज्ञ सर्वव्यापी सर्वज्ञ सर्वव्यापी

What was the fourth question? सर्वज्ञ सर्वव्यापी सर्वज्ञ सर्वव्यापी? And I had told you that सर्वज्ञ refers to सर्वज्ञ . So to whom does the सर्वज्ञ belong? And the answer is what? The

संस्कृत संस्कृत

संस्कृत संस्कृत

संस्कृत. Technically speaking he is called संस्कृत. But that is going to be said in a different language here. संस्कृत संस्कृत संस्कृत संस्कृत. Now here we have to understand the concept of dream according to संस्कृत. It is said that in the संस्कृत of the संस्कृत all the संस्कृत are recorded and it is through these संस्कृत the संस्कृत recordings are thrown out, then संस्कृत comes. But when this संस्कृत get obstructed or blocked, when the functioning of the mind is stopped then naturally संस्कृत also, like the power cut suddenly TV is off. Anyway how does this get संस्कृत gets obstructed if you ask it is said, संस्कृत संस्कृत संस्कृत. This संस्कृत word is interpreted in two ways.

i) One is they call as संस्कृत just as संस्कृत, संस्कृत, संस्कृत we have heard. It is संस्कृत according to संस्कृत that is obstructing the functioning of the mind. What type of mind? संस्कृत. Here what particular mind is responsible for dream? The संस्कृत because in संस्कृत all recordings are kept, संस्कृत

संज्ञायां संज्ञायां च

संज्ञायां च संज्ञायां च

संज्ञायां च संज्ञायां . Memory is in संज्ञायां. And that part of the mind is obstructed because of the संज्ञायां, the संज्ञायां and therefore all the संज्ञायांs are stopped. This is one interpretation.

ii) And another is means itself because in the is maximum manifest because संज्ञायां is what is experienced there and therefore संज्ञायां means . The individual is overpowered by is over powered by , particular knowledge is overpowered by non-particular experience.

That is what is said here. संज्ञायां संज्ञायां संज्ञायां संज्ञायां, you have to supply संज्ञायां. संज्ञायां has not been said here. When the mind is overpowered by the संज्ञायां which is known as संज्ञायां च संज्ञायां - then this mind itself - does not perceive any dream. And at that time the mind is no more mind because the संज्ञायां संज्ञायां s are not functioning संज्ञायां संज्ञायां s are not functioning. संज्ञायां संज्ञायां s are not functioning means mind is resolved, संज्ञायां संज्ञायां s are not functioning means

संज्ञायां संज्ञायां च

संज्ञायां च संज्ञायां च

संज्ञायां is resolved. संज्ञायां च संज्ञायां च not functioning means संज्ञायां च संज्ञायां च is resolved. And even संज्ञायां च संज्ञायां च s, that is the memories are not functioning means the संज्ञायां च is resolved. Then when all these functions are resolved we call it as संज्ञायां च संज्ञायां च. संज्ञायां च becomes संज्ञायां च संज्ञायां च. It is like the melting of a wax doll. When the wax doll has got a specific shape you can call it by various names, it is an elephant-doll, man-doll etc., but the moment it is melted the specific nature is gone it becomes unspecific wax and as that you cannot call it an elephant or a tiger or a man similarly, now the mind has got specifications and now in the mind has gone to unspecific one, which is called संज्ञायां च संज्ञायां च or संज्ञायां च संज्ञायां च. So it is the name of what? Mind alone. When? When it is nonfunctioning. And when संज्ञायां च, comes the very same mind develops the संज्ञायां च s, संज्ञायां च संज्ञायां च comes, then I have got so many specifications, I am so and so etc. And therefore संज्ञायां च संज्ञायां च refers to संज्ञायां च

संसारं संसारं च

सर्वं च संसारं

सर्वं संसारं only. But संसारं संसारं संसारं संसारं संसारं संसारं संसारं संसारं संसारं संसारं . Ok. Then what happens? Naturally the संसारं, the pains, the limitations etc., caused by duality vanishes. Because where there is there is limitation, there is individuality, there is a struggle to get of the individuality, all problems are there. And since such problems are not there becomes संसारं, my individual problems are resolved because the individuality itself is resolved. And therefore what happens? च च - at that time. At what time? And what it is called? . So when one does not see dreams which means when one is in deep sleep state, संसारं संसारं संसारं संसारं - in this body there is the , the is experienced; again by the mind alone but the resolved mind or you have to say by the संसारं संसारं. And that is why संसारं संसारं is known by the name संसारं संसारं. The संसारं संसारं has resolved into संसारं संसारं संसारं and therefore संसारं. And again when I say संसारं संसारं

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□□□□ □□ □□□□□□□□

at the time of the sunset. So the birds come out of their tree during the morning and when the night comes you can see that all the birds they have got the gun time they know the sunset and all, they have got the biological time it seems. So they all have got the time. And they all go to where? - the tree in which they all rest, they all reside, their residence. means the tree residence. That is said here as the example. □□□□□

ॐ नमो भगवते वासुदेवाय . ॐ means ॐ. ॐ is
 the plural. ॐ, ॐ, ॐ. ॐ ॐ.
 ॐ. ॐ is addressing the student.
 Are you awake? I am talking for a long
 time, are you awake? So ॐ! oh
 dear student! just as all the birds go
 back to their , the tree of their
 residence, their residential tree,
 ॐ and get resolved, rest
 there, ॐ - in the same way
 everything, ॐ ॐ - will
 get resolved, will rest upon the ॐ,
 i.e., the ॐ. Because when we
 discussed the ॐ topic came, when

सर्वेषां सर्वेषां च

सर्वेषां च सर्वेषां च

subject of experience. And all the three - the object, instrument and the subject, सर्वेषां सर्वेषां च, सर्वेषां सर्वेषां च सर्वेषां च सर्वेषां च etc., all of them. That is said in the next two सर्वेषां, we will read that.

Verse No. 4.8

सर्वेषां च सर्वेषां च सर्वेषां च

सर्वेषां च सर्वेषां च सर्वेषां च सर्वेषां च सर्वेषां च

सर्वेषां च सर्वेषां च सर्वेषां च सर्वेषां च

So everything, that is the style of सर्वेषां, it likes to repeat everything so that impact is there. सर्वेषां and सर्वेषां and सर्वेषां would have been sufficient to tell but the is enjoying repeating each सर्वेषां and their सर्वेषां etc. First we get सर्वेषां s and their सर्वेषां s. You know what is सर्वेषां s and सर्वेषां s. सर्वेषां s refer to सर्वेषां सर्वेषां s and सर्वेषां s refer to सर्वेषां सर्वेषां s. You know why सर्वेषां s are called so. I have explained before. The सर्वेषां सर्वेषां s are formed after सर्वेषां and therefore in every सर्वेषां सर्वेषां it is a mixture of all the सर्वेषां s, we have seen in

पञ्चमहाभूतानि

पञ्चमहाभूतानि

पञ्चमहाभूतानि, which means पञ्चमहाभूतानि contains only one half of पञ्चमहाभूतानि the other half contains one eighth of all the other four elements. And therefore in the case of पञ्चमहाभूतानि everything is an alloy, there is no single पञ्चमहाभूतानि existing singly, it is a mixture, proportion may differ that is a different thing, but it is a mixture. But only in पञ्चमहाभूतानि पञ्चमहाभूतानि पञ्चमहाभूतानि means पञ्चमहाभूतानि and पञ्चमहाभूतानि means पञ्चमहाभूतानि therefore every पञ्चमहाभूतानि is called पञ्चमहाभूतानि. So five of them are enumerated पञ्चमहाभूतानि पञ्चमहाभूतानि - earth and then - water, and ; - fire gross and subtle; - air, gross and subtle; and - the space, gross and subtle. Ok. What we are supposed to do? You have to add पञ्चमहाभूतानि पञ्चमहाभूतानि. That we have to take from the previous पञ्चमहाभूतानि. Therefore all these rest upon, are based upon the पञ्चमहाभूतानि, the . Thus generally the पञ्चमहाभूतानि s mentioned and now here afterwards each पञ्चमहाभूतानि and its पञ्चमहाभूतानि is enumerated. That alone I said पञ्चमहाभूतानि of the पञ्चमहाभूतानि two of them are the

आयुधं वस्तुम् ।

आयुधं वा वस्तुम्

instruments and the objects of contact and those pairs are mentioned here. Eye as the instrument and **आयुधं** as the object of perception. Ear has the instrument and **वस्तुम्** as the object of perception and that is said here.

आयुधं वस्तुम् - so the eyes and that which has to be seen, so the **आयुधं** does not say it is **वस्तुम्** but we have to understand **आयुधं वस्तुम्** means **आयुधं वस्तुम्** **आयुधं वस्तुम्** **आयुधं वस्तुम्**. Similarly. **आयुधं वस्तुम्** - ears, **आयुधं वस्तुम्** - smell, **आयुधं** - the taste, **आयुधं** - the skin, **आयुधं वस्तुम्**. And **आयुधं वस्तुम्** means sound, **आयुधं वस्तुम्** is smell, **आयुधं वस्तुम्** is taste, **आयुधं वस्तुम्** is touch. Thus **आयुधं वस्तुम्** **आयुधं वस्तुम्** **आयुधं वस्तुम्**, **आयुधं वस्तुम्** **आयुधं वस्तुम्** **आयुधं वस्तुम्** - both the **आयुधं वस्तुम्**s and their **आयुधं वस्तुम्** are based upon **आयुधं वस्तुम्**. This is **आयुधं वस्तुम्**s and similarly for **आयुधं वस्तुम्**s also it is going to be said and there afterwards **आयुधं वस्तुम्** also will be said. Those details we will see in the next class.

आयुधं वस्तुम् **आयुधं वस्तुम्** **आयुधं वस्तुम्** **आयुधं वस्तुम्** **आयुधं वस्तुम्** ।
आयुधं वस्तुम् **आयुधं वस्तुम्** । **आयुधं वस्तुम्** ।

ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ. 4.7 - 4.11 ਭਾਗ ੧ ਪੰਨਾ ੪੭ ਭਾਗ ੧
 ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਪੰਨਾ ੪੭ ਭਾਗ ੧

ੴ

ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ

ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਪੰਨਾ ੪੭ ਭਾਗ ੧

The teacher ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ is answering the questions of the fourth student, whose name is ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ and the student ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ had asked five questions of which the fifth question is being answered now. The fifth question was where does everything remain supported ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ, where is everything supported. Or what is the substratum of everything. And the answer is going to be the ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ, the ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ, the ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ. From the ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ alone everything comes to existence, because of ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ alone everything exists and back to ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ alone everything goes back. This is the answer and the teacher gave an example of bird. The birds are comparable to the creation and the tree is comparable to ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ. In the early morning all the birds come out of the tree, they spread all over, conduct their

□ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □

□□□□ □□ □□□□□□□□

ॐ, reap and ॐ and at the time of the sunset again all the birds go back to that tree, which ॐ calls ॐ. In the same way the whole creation is born out of and the whole creation ultimately rests in ॐ alone. But the whole creation is here put in a particular form. First the teacher mentions all the and afterwards he refers to ॐ - the ॐ, the ॐ and the ॐ. So these five items the ॐ, the ॐ, the ॐ, the ॐ and the ॐ, all the five rests in the supreme or ॐ. In this ॐ that is the eight ॐ, four of them are mentioned. The ॐ and ॐ were mentioned, which we saw in the last class. ॐ. ॐ referring to the ॐ, referring to the ॐ. Similarly, ॐ, then ॐ, which means ॐ. And the verb is not given that should be supplied from previous ॐ. In the previous ॐ it was said ॐ

आत्मनो विद्यमानं च

आत्मा च विद्यमानः

आत्मा विद्यमानः. Similarly,
आत्मनो विद्यमानं च that order is not
there. But all the five आत्मनो have been
mentioned and their respective आत्मनो s
objects also.

Then coming to आत्मनो the teacher
says - the mind and the object of
mind, the आत्मनो आत्मनो and आत्मनो, - when
आत्मनो is the instrument its object is
what? आत्मनो, then - आत्मनो आत्मनो is the
instrument, the आत्मनो and आत्मनो
means the object of आत्मनो आत्मनो. And what
is the object of आत्मनो आत्मनो? The आत्मनो
alone, either आत्मनो आत्मनो refers to when you
say I am a man or it is referring to
when you are referring to your emotions
etc. Thus आत्मनो आत्मनो means आत्मनो आत्मनो
आत्मनो आत्मनो. आत्मनो आत्मनो . then -
आत्मनो is आत्मनो आत्मनो, so the faculty of
memory and - that which is to be
remembered. So literally आत्मनो
means that which is to be enlivened and
here in this context we should take it as
to be remembered. Then in addition to
that a mysterious thing is mentioned

संस्कृत संस्कृत

संस्कृत संस्कृत

संस्कृतसंस्कृतसंस्कृत - so संस्कृत संस्कृत says in addition to the general संस्कृतसंस्कृतसंस्कृत some people, extraordinary people have got a संस्कृतसंस्कृत it seems. So therefore, the brilliance of the personality संस्कृत संस्कृतसंस्कृतसंस्कृत संस्कृत. And that is here referred as संस्कृत, the brilliance of a person. It is not संस्कृत as the fire principle, it is already over. Here संस्कृत means that personality perhaps ESP something like that, it is not very clear, he says that it is the संस्कृत of a person in addition to the mere संस्कृत and the object of that. - that which is to be illumined by that extra power. So the additional sixth sense perhaps and that which is to be illumined by that संस्कृत. Then finally संस्कृतसंस्कृतसंस्कृत संस्कृत. Because over, over and संस्कृतसंस्कृतसंस्कृत over. And what is left out in संस्कृतसंस्कृत संस्कृत ? only संस्कृतसंस्कृतसंस्कृत s are left out and therefore that is also mentioned here. संस्कृतसंस्कृत. संस्कृत representing all the संस्कृतसंस्कृतसंस्कृत s and संस्कृतसंस्कृतसंस्कृतसंस्कृत that which is sustained by that संस्कृत. Because the very job of the संस्कृत is sustaining thing.

संस्कृत संस्कृतः

संस्कृतः सं संस्कृतः

In the संस्कृत refers to the संस्कृतः alone. But in this context संस्कृत refers to the संस्कृतः. How do we know? Is it just a chance that we will take any meaning we like? No. If you look at the context we can understand because in the next sentence संस्कृतः is going to say that संस्कृत also will be resolved into संस्कृतः. So if संस्कृत is taken as संस्कृतः it will mean what? संस्कृतः himself is resolving into संस्कृतः - which will be contradiction. And therefore if you take संस्कृत as संस्कृतः the next sentence will be fitting properly - the संस्कृतः is also resolved into संस्कृतः. And thus the context indicates that संस्कृत is संस्कृतः alone. Who is he? संस्कृत संस्कृतः संस्कृत संस्कृत संस्कृत संस्कृतः. In some books it is written as संस्कृत. It is not संस्कृत, it should be संस्कृतः. It is derived from the $\sqrt{\text{संस्कृत}}$, संस्कृत सं - to touch. संस्कृत means the toucher. The seer, the hearer, that **er** that only. Seer, hearer, smeller, taster and toucher. So संस्कृत संस्कृतः संस्कृत संस्कृत

संज्ञायां संज्ञायां च

संज्ञायां च संज्ञायां च

संज्ञायां. So the one who identifies with the s and the one who functions through s is called the संज्ञा. And who is that संज्ञा. Remember the संज्ञायां संज्ञायां संज्ञायां , संज्ञायां is the one which is indicated by the संज्ञा संज्ञा, I. So how do we know that? Because when I say 'I', I know I am a conscious being. Therefore, the word 'I' is referring to what? A conscious being. And what type of conscious being? Is it a limitless conscious being or a limited one? I always refer to myself as a limited conscious being. And what is that limited conscious being? The संज्ञायां alone. Therefore the संज्ञा is none other than the all-pervading Consciousness which is reflected in the संज्ञायां. In fact, this is called the primary 'I'. This is the संज्ञा संज्ञा which is born first to everyone. And later this संज्ञा संज्ञा, 'I', संज्ञायां identifies with every instrument and gets further qualification. When it identifies with it gets the qualification of I am fat, I am lean, I am young I am old etc. All these are done by what?

आत्मनो भवेत्तु

आत्मनो भवेत्तु

आत्मनो alone. And thus the आत्मनो is the आत्मनो who is identifying with every instrument and identified with each instrument he gets the qualification like *seer* identified with *eyes*, *hearer* identified with *ears* etc. So therefore, आत्मनो आत्मनो आत्मनो आत्मनो आत्मनो refers to identification with five आत्मनो. And then आत्मनो identified with the mind. The very same आत्मनो gets the name आत्मनो - the thinker. आत्मनो आत्मनो. Similarly, आत्मनो identified with the आत्मनो, the same आत्मनो gets the name आत्मनो - the knower. And identified with all the very same आत्मनो gets the name आत्मनो - the doer. And this one is called . What type of ? . आत्मनो means आत्मनो. In fact, in the scriptures, in the original ones we don't find the word आत्मनो in this form, आत्मनो is generally referred by the word आत्मनो. So this is the आत्मनो because of whom alone there is आत्मनो, आत्मनो and आत्मनो s all the three come together and all the three resolves together also. That is why in

संभवति न संभवति न

संभवति न संभवति न

there is neither संभवति nor the संभवति
nor the संभवति s all the three are not there
and during संभवति and संभवति all the three
come together and if all the three are
coming and resolving there must be
some substratum for all the three and
the substratum must be different from
संभवति, संभवति and संभवति. संभवति
संभवति there must be an संभवति.
And the question of the student is what
is that संभवति, in which it is. And the
answer is given here. संभवति संभवति
संभवति. संभवति means this संभवति
also, this संभवति संभवति also संभवति
rests upon, is supported by, is resolved
into संभवति, the संभवति, that is संभवति.
And what is that known as? संभवति.
संभवति means the imperishable one.
Why does the teacher use the word
संभवति? He could have used any word
for - संभवति or संभवति or संभवति? But
the teacher uses the word संभवति
because this is supposed to be an
commenting upon संभवति as we have said
earlier. This is a संभवति is a संभवति and this is a

संशयः समाप्तः ।

संशयः समाप्तः ।

get resolved? And remember this knowledge has to be revealed by संशयः alone because you can never find out where the संशयः, संशयः, संशयः etc., gets resolved. I am not going to those details because we had seen in संशयः संशयः. Because if you want to know what is the संशयः of all these three what should you do? You have to resolve all the three. Resolve all the three means what? The known, the knowing instrument and the knower. And once you resolve all the three what is the संशयः who will know? You cannot know because you have resolved yourself as the knower himself and therefore you cannot know what is the संशयः. Suppose you again quickly becomes the knower what happens? What is available is only again संशयः. It is like seeing your face in the mirror. If you want to look at your face with closed eyes what will you do? When you close the eyes you cannot be the seer, when you see you are missing

□□□□□□ □□□□□□ □

□□□□ □□ □□□□□□□□

the face with closed eyes. Similarly, here also the □□□□□□□□□□ of □□□□□□□□ - the knower, known and knowledge - the □□□□□□□□ □□□□□□□□□□ no human being can know because as long as he is attempting to know he is continuing as the knower. As long as he is the knower he will be in the field of □□□□□□□□ alone. Therefore, □□□□□□□□□□□□□□ □□□□□□ is never knowable by me. And therefore what is that if I have to know somebody else has to come and tell. So how I look with my closed eyes somebody else alone has to tell. I can never see it in anyway. And therefore □□□□□□□ comes and reveals that when you resolve your knowership you remain in the form of pure Consciousness alone. But how it will be that you should not ask because if I answer how you will be then again you will attempt to do what you will attempt to know it and the moment you attempt to know it you become a knower and whatever is known by you becomes known again within □□□□□□□□ alone and

How? As himself

and never as an object

to be known. So

he attains that

alone,

So he uses the word

because sometimes the

word refers to also. also

is called . How to know whether

it is talking about or ? When

you get the adjective then the

can refer to only . is only

, alone is .

And therefore it is to exclude the

word is used. Ok. What type of

it is? He gives further definition.

means that which is free from or

or , all the three are

the same. which is the at

the total level. What is the difference

between and ? is at the

level, is at the

level. And it is free from or

, or it is free

from. Because we are talking about

संज्ञायां संज्ञायां च

संज्ञायां च संज्ञायां च

संज्ञायां च. If it is associated with संज्ञायां it will not be called संज्ञायां, it will be called संज्ञायां. Remember संज्ञायां is associated with , is associated with , संज्ञायां is associated with संज्ञायां. संज्ञायां is associated with none of them. And therefore संज्ञायां has to be संज्ञायां, संज्ञायां संज्ञायां संज्ञायां, संज्ञायां संज्ञायां संज्ञायां संज्ञायां.

संज्ञायां संज्ञायां संज्ञायां संज्ञायां
च संज्ञायां संज्ञायां संज्ञायां संज्ञायां च संज्ञायां
संज्ञायां च संज्ञायां च

So, संज्ञायां संज्ञायां च, संज्ञायां and संज्ञायां are associated with संज्ञायां and संज्ञायां, संज्ञायां is associated with संज्ञायां alone, संज्ञायां is not associated with संज्ञायां or संज्ञायां it is beyond both संज्ञायां and संज्ञायां, beyond both संज्ञायां and संज्ञायां संज्ञायां, beyond both संज्ञायां and संज्ञायां. संज्ञायां संज्ञायां संज्ञायां संज्ञायां. The word has already come before. संज्ञायां च संज्ञायां संज्ञायां
In itself the word संज्ञायां has been used in the sense of संज्ञायां or संज्ञायां. Why संज्ञायां is called संज्ञायां? I have given you the reason. संज्ञायां संज्ञायां संज्ञायां संज्ञायां. Just as

शब्दों में छाया शब्द

का अर्थ क्या है

शब्द, शब्द literally means what? शब्द means of shadow. And what is the nature of shadow? शब्दों में छाया

शब्दों में छाया. You cannot say shadow is existence, you cannot say shadow is non-existence. You cannot say shadow is non-existence because you are seeing it and you cannot say shadow is existence because it doesn't have any substance or independent existence. In fact it is absence of light. Isn't it? In the shadow what is there? Light is not there. So therefore shadow seems to be a positive entity because of your experience but on enquiry it is no more a positive entity. Therefore, on enquiry it becomes शब्द, for experience it is शब्द. And such a thing which is experientially existent but logically nonexistent is called शब्दों में छाया, undefinable. Shadow comes under शब्दों में छाया, शब्दों में छाया comes under शब्दों में छाया, शब्दों में छाया comes under शब्दों में छाया, शब्दों में छाया also comes under शब्दों में छाया. And therefore शब्दों में छाया means शब्दों में छाया, शब्दों में छाया शब्दों में छाया शब्दों में छाया.

types of impurities

types of impurities

types of impurities and therefore
types of impurities. And which is types of impurities. So up to
types of impurities it is at the types of impurities level types of impurities.
types of impurities connects it to the types of impurities that is
types of impurities. So this types of impurities alone is the
types of impurities. That is from the types of impurities
when you negate the three types of impurities the
adjective types of impurities will go away, types of impurities will
become the types of impurities, which is called
types of impurities. That is the adjectived
types of impurities, the qualified types of impurities is called
types of impurities, types of impurities minus qualification is
called types of impurities, that is called types of impurities.
And these qualifications are caused by
three types of impurities. Therefore when I remove
all the three types of impurities all my adjectives are
removed, when adjectives are removed
I become unqualified 'I', unqualified
'Conscious being' and unqualified
Conscious being is called types of impurities. And
therefore types of impurities types of impurities. So this types of impurities
the one who knows as myself by
negating types of impurities types of impurities types of impurities . Ok.
And

योगयोग योगयोग

योगयोग योगयोगयोग

then we should remember we have said that to become योगयोगयोगयोग, I should become the 'unqualified I', to become the 'unqualified I' I have to remove qualification, to remove the qualifications I have to remove the three योगयोगयोग, then we will have a problem. What is that? So if I have to become योगयोग then I have to remove this योगयोग. Otherwise we will think that we have to sit in योगयोग. We will think that योगयोग is possible only after death because to become 'unqualified I' I have to remove all the योगयोग. Or some people will say I have to ever sit in योगयोगयोग योगयोग because the moment I wake up the body comes, therefore to dismiss the body I have to sit in योगयोग. This also must be carefully understood. Remember removal of qualification is understanding that the qualifications are योगयोगयोग. योग योगयोग योगयोग योगयोगयोग. It's a matter of understanding. Removal of shadow is understanding that the shadow is as good as not there. I need

□□□□□□ □□□□□□ □

□□□□ □□ □□□□□□□□

Then □□□□□□□□ □□□□□□□□ □□□□□□□□ □□□□, □□□□□□□ □□□□. So since I have explained in the □□□□□□□□□□□□□□, you are □□□□□□□□ s, I don't want to tell that again. Then □□□□ □□□□ - he becomes everything.

□□ □□□□□ □□□□□ □□□□□□□□ □□□□ □□□□□□□□□□□□□□ □ □□□□□□□□□□□□□□□ □-□-□ □

They become one with everything. Ok. □□□□ □□□□. Why? Because I am □□□□□□□□, is everything and therefore I am everything. Only the meaning of a 'I' we have to remember. □□ □□□□□□□ □□□□ □□□□. This is the □□□□□□□□□. And □□□□ □□□□□□□□ □□□□. Being a □□□□□□□□ it wants to quote a supporting □□□□□□□□ and that is given in the next.

So this is a quotation from a □□□□□□□□□□□□□□□□. So the □□□□□□□□ itself is quoting in support of the □□□□□□□□□.

Verse No. 4.11 □□□□□□□□□□□□□□ □□ □□□□□□□□ □□□□ □□□□□□ □□□□□□ □□□□□□□□□□□□□□□□ □□ □ □□□□□ □□□□□□ □□□□□□ □ □□□□□□ □□□□□□□□□□□□□□□□ □ □□ □ So this is almost paraphrasing the previous □□□□□□□□□□□□□□□□ only but the only thing is that it is quoted from some other □□□□□□□□□, which is from □□□□□□□□□□□□□□□□ portion the

Consciousness is

the one who knows

that I am

I can

say I am

the one who knows that I am

I am the Consciousness in everyone.

And this understanding is called pervading everything.

Who? The one who knows the

And what type of

The first two lines is the definition of that

the one who knows that

all these things resolved or based. What

all things?

means

along with

all his organs. Here

means not

s but

means

, etc.,

So

along with all his instruments,

all the

s as well as

so all the

five elements in their gross and subtle

form. So which

we have to understand as

संसारं संसारं च

सर्वं च सर्वं च

संसारं संसारं, and सर्वं सर्वं all of them संसारं संसारं - are supported by whom or resolved into which संसारं the knower of that संसारं becomes संसारं and संसारं च संसारं. Again remember संसारं don't imagine slowly you will enter one by one, if you take them literally you will always be expecting something to happen so that I will slowly enter. Remember there is no question of becoming because it is not a physical body or subtle body entering, संसारं संसारं means understanding that I don't have the limitations the limitations belong to संसारं संसारं. This understanding alone is all-pervading. The all-pervadingness. That means disowning the limitation is entering all. Let me put in that way. Disowning the limitation is entering everything. It is a wisdom. All these things are a question of understanding alone. So with this the संसारं also is over in the tenth and eleventh संसारं. With this all five questions have been answered, संसारं

किसी भी व्यक्ति को

किसी भी व्यक्ति को

also has been said and therefore
किसी भी व्यक्ति को, the student went back and sat
in his place and soon the fifth student
will come that will be the next chapter
which you will see in the next class.

किसी भी व्यक्ति को किसी भी व्यक्ति को
किसी भी व्यक्ति को किसी भी व्यक्ति को .

Before going to the fifth chapter I will give you the outline of the fourth chapter. So we should remember the topics of the previous chapters. In the first chapter the topic was **the human body** through which **the human body** and **the human body** were highlighted. In the second and third chapters we got the topic of **the human body**. In the second chapter the superiority of **the human body** to all other organs were pointed out through a story, if you remember the story you can remember the topic, how **the human body** tried to go out of the body and all the sense organs could not function when the **the human body** are made a walk out. It did not even make a walk out, it was about to make a walk out. Then all the sense organs together glorified **the human body**. This was in the second chapter. In the third chapter also the glory of **the human body** was pointed out. How **the human body** sustains the whole individual and how the very same **the human body** sustains the **the human body** outside also. **the human body** **the human body**. Thus both in the second and third chapters we got the **the human body**

संस्कृत संस्कृत

संस्कृत संस्कृत

whereas संस्कृत and संस्कृत, i.e., the mind keep awake. That was in the second.

The second question was who wakes during the dream. And for that the answer was given in the third and fourth संस्कृत and the answer is that the संस्कृत and the mind keep awake and in this context alone संस्कृत संस्कृत was given, very very complicated संस्कृत. One is and one is संस्कृत संस्कृत, संस्कृत संस्कृत etc., if you can remember the details, it's fine, otherwise not at all necessary. What is the important point to remember is संस्कृत and mind keep awake during dream. Thus the second question was answered in the third and fourth संस्कृत.

Then the third question was who enjoys संस्कृत, who enjoys the dream was the third question. The answer was given in fifth संस्कृत. And what is the answer? संस्कृत. The mind enjoys the dream. Of course, when I say mind you should remember not संस्कृत संस्कृत because mind in its pure form is संस्कृत,

संस्कृत संस्कृत

संस्कृत संस्कृत

therefore you should understand as
संस्कृत संस्कृत, संस्कृत संस्कृत संस्कृत संस्कृत
संस्कृत. The mind which is enlivened
by, pervaded by the ϕ enjoys the
संस्कृत. Thus the third question was
answered in fifth संस्कृत.

Then the fourth question was who
enjoys sleep. That is from संस्कृत we
come to . And for this the answer was
given in sixth संस्कृत and this also the
also is enjoyed by the mind alone but in
dormant form not an active mind but a
संस्कृत संस्कृत. That was not clearly
mentioned but we should remember
that. And when the mind is संस्कृत that
alone we call as संस्कृत संस्कृत. Therefore,
is enjoyed by संस्कृत संस्कृत and here also
you should remember ϕ ϕ संस्कृत संस्कृत
cannot enjoy but संस्कृत संस्कृत which is
pervaded by . संस्कृत संस्कृत, संस्कृत
संस्कृत, संस्कृत संस्कृत. In fact, that
alone we call as संस्कृत.

ϕ संस्कृत संस्कृत संस्कृत संस्कृत

संसारं संसारं च

सर्वं च संसारं

We saw in on संसारं. So that alone is संसारं , . Thus belongs to संसारं or संसारं संसारं.

Then came fifth that is the last and the most important question which alone is संसारं or संसारं. And what is that question? Where do all of them resolve? What is the substratum into which all these things - संसारं संसारं संसारं - all of them? And for this question the answer was given in three संसारं s, seven to nine. And the answer is that the संसारं, the संसारं alone into which everything resolves, for which the संसारं was explained. Everything that is to be seen and the seer, heard and the hearer, smelt and the smeller, in fact, all the संसारं s and not only the संसारं even संसारं च as well as संसारं .

संसारं च . Thus संसारं referring to संसारं च as well as संसारं च as well as the संसारं all of them are resolved into that संसारं. Thus the fifth question also has answered.

And then the **संस्कृत** is given in the last tenth and eleventh **संस्कृत**. The one who knows this **संस्कृत**, this **संस्कृत** means **संस्कृत संस्कृत**, **संस्कृत संस्कृत संस्कृत**, the one who knows **संस्कृत** **संस्कृत** **संस्कृत** he becomes omniscient. In short, he becomes liberated. And it is because of the last question that this chapter is put under **संस्कृत संस्कृत**. All the other questions do not deal with **संस्कृत संस्कृत** but they are like stepping stones. Just as in **संस्कृत संस्कृत** when the **संस्कृत** talked about **संस्कृत**, and **संस्कृत** certainly it is not **संस्कृत संस्कृत** because **संस्कृत संस्कृत** and **संस्कृत संस्कृत** are all **संस्कृत संस्कृत** but still we put them under **संस्कृत संस्कृत** because they become the stepping stone for **संस्कृत संस्कृत** just like **संस्कृत संस्कृत संस्कृत** also comes under **संस्कृत संस्कृत** because it is a stepping stone to go to **संस्कृत संस्कृत**. Similarly, **संस्कृत संस्कृत संस्कृत**, similarly, here also. The other four questions do not directly deal with **संस्कृत संस्कृत** but they are stepping stones to **संस्कृत संस्कृत** which is the answer to the fifth question. So with this **संस्कृत संस्कृत**, the fourth question

□□□□□□ □□□□□□ □

□□□□ □□ □□□□□□□□

also is over and now you have to imagine the fourth student also has gone back. Who is that? □□□□□□□□. Now comes the fifth chapter, that is the fifth question asked by fifth student; not the fifth teacher but the □□□ □□ □□□□□□□□□□. So it is the first teacher only who is □□□□□□□□□□. So that we will read now.

□□□□□□ □□□□□□□□

□□□□□□□□ □□□□□□□□

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5.2 □

So $\square\square\square$. $\square\square$ $\square\square\square\square\square\square\square\square\square\square$,

□□□□□□□□,

thereafter. Whereafter? After the fourth question and after the student has been satisfied and has gone back and taken his seat. Because the student must be totally satisfied. Therefore after satisfactorily answering the student 第四人 第四人 refers to this same 第四人 第四人, 第四人 第四人 第四人 - the name of the fourth student is 第四人 and he has got another name also 第四人. Because we should remember every student in this 第四人 has got two-two names. So 第四人 第四人, 第四人 第四人, 第四人 第四人, 第四人 第四人, 第四人 or 第四人 第四人, 第四人 第四人 each one has got two-two names. So these two together

सत्यमेव जयते

सत्यमेव जयते

refer to one person only you should remember. And सत्यमेव means he comes under सत्य, so सत्य सत्यमेव and he is called सत्यमेव as the very word shows सत्यमेव सत्य सत्य the one who always desires for the knowledge of truth, the one who is ever the truth seeker, . So this seems to be another सत्यमेव because there is another सत्यमेव सत्यमेव. Here it is सत्यमेव सत्यमेव . And he is asking the question, . And what is the question? The question is regarding सत्य सत्यमेव. So the fifth chapter is going to be the topic of सत्य सत्यमेव or सत्य सत्यमेव. Then the question will come how can सत्य सत्यमेव come under सत्यमेव सत्यमेव? See the first three chapters have talked about सत्यमेव. From the fourth chapter सत्यमेव topic has started and the sixth chapter also is going to be सत्यमेव only. So in between fifth also should be what? सत्यमेव only. Then how is it that the teacher is unnecessarily interpolating the सत्य सत्यमेव सत्यमेव topic here. सत्यमेव

○○○○○○ ○○○○○○

○○○○○○○○ ○○○○○○○

comes under by ○○○○○○○○○ or ○○○○○○○○○○? That we have to know first otherwise the question itself will not be understood, else we take it that everything is alright. So ○○○○○○ comes under ○○○○○○○○○○ you should remember. Therefore, fourth chapter deals with ○○○○○○○○○, sixth chapter deals with ○○○○○○○○○, why is it that the fifth chapter suddenly dealing with ○○○○○○○○○, ○○○○○○○○ you may ask. The answer is this. So here ○○○○ ○○○○○○○○ is introduced as a means for ○○○○○○○○○○○○○. ○○○○ ○○○○○○○○ is taught here as a means for ○○○○○○○○○○○○○. So here also the ○○○○○ is what? ○○○○○○○○ alone. So ○○○○○○○○○○ also here gives ○○○○○○○, ○○○○ ○○○○○○○○ also gives ○○○○○○○. ○○○○○○○ maybe ○○○○○○○, the other one is ○○○○○○○○. ○○○○○○○○ means here itself, not in the negative sense! ○○○○○○○○○○○○○. So since both have got a common ○○○○○ of ○○○○○○○ the ○○○○ ○○○○○○○○ is put here. That is the only idea. Ok. Now the student asks ○○ ○ ○ ○○ ○ ○○○○○. ○○○○○ is addressing the teacher, oh Lord

सर्वथा सर्वथा च

सर्वथा सर्वथा

सर्वथा! Because for a student सर्वथा is as good as Lord himself सर्वथासर्वथा सर्वथासर्वथा and therefore he happily addresses the सर्वथा also has सर्वथा, oh Lord! सर्वथा सर्वथा सर्वथा - suppose a person, among the people, सर्वथासर्वथा सर्वथा, सर्वथासर्वथा सर्वथा, among the people suppose there is a person सर्वथा सर्वथा सर्वथासर्वथा - who meditates upon सर्वथा, who practices सर्वथा सर्वथासर्वथा. Ok. And that too how long? He puts a condition here.

सर्वथा सर्वथा. सर्वथासर्वथा means सर्वथा. सर्वथासर्वथा means up to, . So सर्वथा means सर्वथा सर्वथासर्वथा - till he dies he practices सर्वथासर्वथा. So indirectly the student is hinting at a point here that any सर्वथासर्वथा can give सर्वथा only if it is practiced up to death. So सर्वथासर्वथा सर्वथासर्वथासर्वथा सर्वथा च च

च सर्वथा च-च च

च सर्वथा सर्वथासर्वथासर्वथा च

○ सर्वथा सर्वथासर्वथासर्वथासर्वथा च सर्वथा च -च च

In fact in the eighth chapter we saw a person must practice the सर्वथासर्वथा throughout the life and not only

throughout the life the most important

thing is

thing is

So he has

to remember the

and not only that so many other details

are said. He has to withdraw all sense

organs, not only at the time of

but at the time of

also he is

supposed to withdraw all his sense

organs, which means he should not

supposed to allow any relatives to be

around. So therefore remember

generally what do we do? we

call all the relatives and we want to

give the final messages, which means

we continue our attachment to the

people and other things, which means

we are more interested in people than

the Lord. Therefore said

we should not think of alone, which means

എന്നാൽ എന്താണത്

എന്താണത് എന്താണത്

if I say എന്താണത് എന്താണത് then what will people say? We shall see that time. It means not now. എന്താണത് means what എന്താണത് എന്താണത്. So എന്താണത് said if you can remember the Lord at the time of death it is wonderful but if you have to remember at that time എന്താണത് എന്താണത് എന്താണത് it has to be started right now and that is why he says എന്താണത് എന്താണത്, it is a beautiful term, , which means beginning from now up to death even at the time of death. So therefore we have to do rehearsal. This is called എന്താണത് എന്താണത്. Imagine our own death and how I am going to miss all the people; don't get angry with me, remember we are all fine now however fine we are one day that terrible day has to come for which we have to prepare. So

എന്താണത് എന്താണത് is supposed to be very important. Don't we prepare for the birth of a child. Isn't it right from the marriage there are waiting for the child only and there afterwards even before the child is born. So therefore so he

संसारं संसारं च

संसारं संसारं

happens, blood pleasure and all all kinds of things come, I should not think of people from whom I am going to be separated, च च संसारं च I should remember my संसारं at the time. Therefore, संसारं संसारं if I have to do संसारं I should do rehearsal of the death otherwise there is no way at all. So if a person does that च संसारं. Ok. And here च संसारं also hints at another point. When the concentration or संसारं comes automatically also comes into picture. Because संसारं happens to be one of the limbs of संसारं संसारं, संसारं, संसारं, संसारं, संसारं, , संसारं and संसारं. So संसारं happens to be the seventh limb of the eight limbed संसारं संसारं. So which means if I have to concentrate the mind on one thing I should have discipline in my external action which is called संसारं , संसारं stands for external disciplines, following the do's and don'ts; संसारं is physical discipline; संसारं is breathing discipline; संसारं is sense-discipline;

मनोविद्या विद्यायां च

मनोविद्या विद्यायां च

is mind discipline. Thus discipline at action level - and शरीर, discipline at body level - शरीर, discipline at breathing level - श्वासाश्वासा, discipline at sense level - श्रवणस्पर्श, discipline at mind level - , concentration. So शरीर शरीर says if a person has to do शरीर शरीर or for that matter any शरीर he must go through all disciplines otherwise when I try to sit and meditate you know what happens either the physical body is restless or the mind is restless. Why physical body becomes restless? Because it is indisciplined, it cannot sit for half an hour without changing the position. Physical discipline is not there or if mental discipline is not there the mind wanders. By practice of all these disciplines if a person practices the शरीर, intense meditation. शरीर means meditation. शरीर means what? Intense that is sincere, committed, not a casual one but it is a sincere one. शरीर शरीर. And there is another meaning also for that. शरीर itself they

आपको नहीं बताना पड़ेगा

आपको नहीं बताना पड़ेगा

Just as you need not tell someone 'you please come here I will give you an important news, I am a human being.' If I say what will people doubt? Oh this fellow has got doubt. Therefore just as I don't have a doubt regarding my **आपको नहीं बताना पड़ेगा** if I know **आपको नहीं बताना पड़ेगा** it is called **आपको नहीं बताना पड़ेगा** but if I imagine I am **आपको नहीं बताना पड़ेगा** it is called **आपको नहीं बताना पड़ेगा**. **आपको नहीं बताना पड़ेगा** doesn't require **आपको नहीं बताना पड़ेगा**, **आपको नहीं बताना पड़ेगा** requires **आपको नहीं बताना पड़ेगा**. So here we are talking about what? Not **आपको नहीं बताना पड़ेगा** but **आपको नहीं बताना पड़ेगा**. **आपको नहीं बताना पड़ेगा** **आपको नहीं बताना पड़ेगा** **आपको नहीं बताना पड़ेगा** **आपको नहीं बताना पड़ेगा** **आपको नहीं बताना पड़ेगा**. Thus we should always distinguish the **आपको नहीं बताना पड़ेगा** and **आपको नहीं बताना पड़ेगा**. Here **आपको नहीं बताना पड़ेगा** is pointed out and for that purpose alone the **आपको नहीं बताना पड़ेगा** word is used. This **आपको नहीं बताना पड़ेगा** means **आपको नहीं बताना पड़ेगा** **आपको नहीं बताना पड़ेगा** **आपको नहीं बताना पड़ेगा**. Ok. What will be the **आपको नहीं बताना पड़ेगा**? **आपको नहीं बताना पड़ेगा** **आपको नहीं बताना पड़ेगा** **आपको नहीं बताना पड़ेगा** - which particular **आपको नहीं बताना पड़ेगा** such an **आपको नहीं बताना पड़ेगा** attains. Because many **आपको नहीं बताना पड़ेगा**s are there **आपको नहीं बताना पड़ेगा**, **आपको नहीं बताना पड़ेगा**, **आपको नहीं बताना पड़ेगा** up to **आपको नहीं बताना पड़ेगा** **आपको नहीं बताना पड़ेगा**. Which **आपको नहीं बताना पड़ेगा** does that person attain? **आपको नहीं बताना पड़ेगा**. **आपको नहीं बताना पड़ेगा** means what? **आपको नहीं बताना पड़ेगा**,

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सर्वत्र सर्वत्र, सर्वत्र सर्वत्र, through that सर्वत्र सर्वत्र which particular सर्वत्र does he attains? So from this itself it is very clear that he doesn't attain सर्वत्र, because which particular सर्वत्र he attains is the question that means सर्वत्र will go to one सर्वत्र or the other, he may go to the highest सर्वत्र but सर्वत्र itself does not give सर्वत्र सर्वत्र. Then you may ask a question, how do you contradict yourself? So you say सर्वत्र gives only सर्वत्र, it cannot give सर्वत्र you say. A few minutes before only you said सर्वत्र gives सर्वत्रसर्वत्र. In one place you say it will not give सर्वत्र, in another place you say it will give सर्वत्रसर्वत्र. How do you reconcile both statements? Remember सर्वत्र does not give सर्वत्र. And even when I say सर्वत्रसर्वत्र, सर्वत्र takes a person only up to सर्वत्रसर्वत्र and from सर्वत्रसर्वत्र also he has to gain सर्वत्रसर्वत्रसर्वत्र for getting सर्वत्र. There also सर्वत्र comes through what? सर्वत्रसर्वत्र सर्वत्र only. Therefore, सर्वत्र takes सर्वत्रसर्वत्र, in सर्वत्रसर्वत्र he will get सर्वत्रसर्वत्र

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and **וְהָיָה כִּי יִשְׁתַּחֲוֶה** he will attain **וְהָיָה כִּי יִשְׁתַּחֲוֶה** and therefore we will say figuratively that **וְהָיָה כִּי יִשְׁתַּחֲוֶה** gives **וְהָיָה כִּי יִשְׁתַּחֲוֶה**. We should remember **וְהָיָה כִּי יִשְׁתַּחֲוֶה** **וְהָיָה כִּי יִשְׁתַּחֲוֶה** **וְהָיָה כִּי יִשְׁתַּחֲוֶה** **וְהָיָה כִּי יִשְׁתַּחֲוֶה** **וְהָיָה כִּי יִשְׁתַּחֲוֶה** **וְהָיָה כִּי יִשְׁתַּחֲוֶה**. It is not **וְהָיָה כִּי יִשְׁתַּחֲוֶה**, it is only **וְהָיָה כִּי יִשְׁתַּחֲוֶה** **וְהָיָה כִּי יִשְׁתַּחֲוֶה** for **וְהָיָה כִּי יִשְׁתַּחֲוֶה**. So therefore he asks question, **וְהָיָה כִּי יִשְׁתַּחֲוֶה** **וְהָיָה כִּי יִשְׁתַּחֲוֶה** attains. **וְהָיָה כִּי יִשְׁתַּחֲוֶה**. **וְהָיָה כִּי יִשְׁתַּחֲוֶה** should be end of the inverted commas. You have to connect with **וְהָיָה כִּי יִשְׁתַּחֲוֶה**. Thus the fifth student **וְהָיָה כִּי יִשְׁתַּחֲוֶה** asked **וְהָיָה כִּי יִשְׁתַּחֲוֶה**. **וְהָיָה כִּי יִשְׁתַּחֲוֶה**. So **וְהָיָה כִּי יִשְׁתַּחֲוֶה** **וְהָיָה כִּי יִשְׁתַּחֲוֶה** - to that disciple **וְהָיָה כִּי יִשְׁתַּחֲוֶה**, **וְהָיָה כִּי יִשְׁתַּחֲוֶה** **וְהָיָה כִּי יִשְׁתַּחֲוֶה** - so that teacher **וְהָיָה כִּי יִשְׁתַּחֲוֶה** answered in the following way. What is the answer? We will read the second **וְהָיָה כִּי יִשְׁתַּחֲוֶה**.

[illegible]

എന്നെക്കുറിച്ച് എന്തെങ്കിലും

എന്നെക്കുറിച്ച് എന്തെങ്കിലും

എന്നെക്കുറിച്ച് representing എന്തെങ്കിലും, എന്തെങ്കിലും, എന്തെങ്കിലും, എന്തെങ്കിലും, എന്തെങ്കിലും everything. And literally the word എന്തെങ്കിലും means what? Inferior. എന്തെങ്കിലും means what? Superior. Therefore എന്തെങ്കിലും എന്തെങ്കിലും is supposed to be inferior എന്തെങ്കിലും because എന്തെങ്കിലും എന്തെങ്കിലും cannot give liberation, എന്തെങ്കിലും എന്തെങ്കിലും has the maximum power to take two എന്തെങ്കിലും alone. Only എന്തെങ്കിലും എന്തെങ്കിലും has got the എന്തെങ്കിലും, It alone is the എന്തെങ്കിലും എന്തെങ്കിലും and therefore എന്തെങ്കിലും എന്തെങ്കിലും is supposed to be superior. Because we always feel എന്തെങ്കിലും എന്തെങ്കിലും is superior because എന്തെങ്കിലും എന്തെങ്കിലും doesn't have എന്തെങ്കിലും. എന്തെങ്കിലും എന്തെങ്കിലും has got എന്തെങ്കിലും. Therefore what എന്തെങ്കിലും എന്തെങ്കിലും doesn't have that എന്തെങ്കിലും എന്തെങ്കിലും has. Therefore that which has got must be superior to that which doesn't have. Isn't it? I am having money and you are not, suppose. So who will be naturally richer? The one who has is always plus and the one who doesn't have is minus. Plus is superior or minus is superior? Plus alone is superior. Therefore എന്തെങ്കിലും has got എന്തെങ്കിലും

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and सर्वगतं doesn't have the सर्वगतं, therefore सर्वगतं is supposed to be good. It is not like that. In सर्वगतं everything is सर्वगतं. Because to have सर्वगतं is to have limitation. Therefore any attribute is supposed to be limiting property. If you say it is red, it automatically means it is not blue, it is not orange, it is not white, it is not anything. You say if it is male it means it is not a female, if it is a man it means it is not an animal or plant. Thus every property you give is the negation of infinite other properties. Therefore you think it is a positive thing but really speaking every सर्वगतं gives limitation alone. therefore, सर्वगतं सर्वगतं has to be the सर्वगतं, inferior alone. That has been discussed in the twelfth chapter also.

सर्वगतं सर्वगतं सर्वगतं सर्वगतं सर्वगतं सर्वगतं सर्वगतं सर्वगतं -
सर्वगतं

Those who meditate upon सर्वगतं सर्वगतं they get liberation. सर्वगतं सर्वगतं. We have to supply सर्वगतं. So, सर्वगतं, that which is सर्वगतं सर्वगतं and सर्वगतं सर्वगतं,

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that one is ॐॐॐॐ. That one is ॐॐॐॐ means that one is represented by ॐॐॐॐ. Ok. What is the essence of this statement? It means ॐॐॐॐ is a symbol for both ॐॐॐॐॐॐ and ॐॐॐॐॐॐॐॐ ॐॐॐॐॐ. In ॐॐॐॐॐ ॐ symbol is called what? ॐॐॐॐॐॐॐॐॐ. And ॐॐॐॐॐॐॐॐॐ symbol is divided into two, do you remember? ॐॐॐॐॐॐॐ ॐॐॐॐॐॐॐॐॐ and ॐॐॐॐॐ ॐॐॐॐॐॐॐॐॐ. Any symbol which is got a clear shape, form like a ॐॐ ॐॐॐ, ॐॐॐ etc., that is called ॐॐॐॐॐॐॐ ॐॐॐॐॐॐॐॐॐ. That which does not have limbs like ॐॐॐॐॐॐ ॐ, ॐॐॐॐॐॐॐॐ etc., they are all said to be ॐॐॐॐॐ ॐॐॐॐॐॐॐॐॐ. And ॐॐॐॐ comes under ॐॐॐॐॐ ॐॐॐॐॐॐॐॐॐ because it doesn't have limbs like hands, legs etc. So therefore, ॐॐॐॐ is a ॐॐॐॐॐ ॐॐॐॐॐॐॐॐॐ for both ॐॐॐॐॐ and ॐॐॐॐॐॐॐॐॐ. And therefore what? ॐॐॐॐॐॐॐ. So, ॐॐॐॐॐॐॐ -ॐॐॐ ॐॐॐॐॐॐॐॐ ॐॐॐॐॐॐॐॐ ॐॐॐॐॐॐॐॐॐ ॐॐॐॐॐॐॐ. ॐॐॐॐॐॐॐ. ॐ ॐॐॐॐॐॐॐ here refers to ॐॐॐॐ. So any ॐॐॐॐॐ ॐॐॐॐॐॐॐ ॐॐॐॐॐॐॐ - can attain oneness. ॐॐॐॐॐॐ means what? ॐॐॐॐॐॐ, merger, oneness. Oneness with what? That is not said here, you have to

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supply. Oneness with संस्कृत संस्कृत as well as संस्कृतसंस्कृत. Therefore any संस्कृत can attain either संस्कृतसंस्कृत संस्कृत or संस्कृत संस्कृत either way you can get. Through what? संस्कृत संस्कृत - by resorting to संस्कृत संस्कृत. So by resorting to the संस्कृत संस्कृत a person can attain either संस्कृतसंस्कृत or संस्कृत संस्कृत. It all depends upon what type of संस्कृत he does. Those details will come later. Otherwise we will wonder how can the same संस्कृत give two types of different results? Therefore the teacher will point out even though the संस्कृत may do संस्कृत संस्कृत, within that संस्कृत संस्कृत itself we are going to see divisions like संस्कृत संस्कृत संस्कृत संस्कृत, संस्कृत संस्कृत संस्कृत संस्कृत, संस्कृत संस्कृत संस्कृत संस्कृत thus we will divide into three divisions and each type of संस्कृत will give each type of result. That is going to be said later, therefore according to the type of संस्कृत a practices he can attain the relevant result. Therefore, संस्कृत संस्कृत संस्कृत संस्कृत here संस्कृत means what?

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संस्कृतसंस्कृत, संस्कृतसंस्कृत. And संस्कृत refers to what? संस्कृत. Therefore, संस्कृत संस्कृत that means संस्कृत संस्कृत संस्कृत - by resorting to संस्कृत symbol itself संस्कृत संस्कृत - he attains oneness. With what? You have to supply, संस्कृत संस्कृतसंस्कृत संस्कृत संस्कृत. And here you should understand when we say he attains oneness संस्कृत संस्कृत that is through संस्कृत he goes to those and those संस्कृतs, those and those संस्कृतs but when I say by another type of संस्कृत he attains संस्कृत with संस्कृतसंस्कृत it is referring to संस्कृतसंस्कृत. Because in the संस्कृत संस्कृत topic संस्कृतसंस्कृत topic will not come at all. So through one type of संस्कृत he will attain various संस्कृतs through another type of संस्कृत he will attain संस्कृतसंस्कृत. Through no type of संस्कृत he can attain संस्कृतसंस्कृत. So therefore, one gives संस्कृत with संस्कृत संस्कृत another gives संस्कृत with संस्कृतसंस्कृत. संस्कृत? संस्कृतसंस्कृतसंस्कृत it gives with संस्कृतसंस्कृत. That is to be understood. Ok. Here afterwards the teacher will divide into three संस्कृत, संस्कृत and संस्कृत and

certain comparison are going to come. Those comparisons I will just introduce later the संस्कृत s will be easier. संस्कृत indicates संस्कृतसंस्कृत, which is संस्कृत; संस्कृत indicates संस्कृतसंस्कृत otherwise called संस्कृतसंस्कृतसंस्कृत or संस्कृत; represented by संस्कृत. संस्कृत represented by संस्कृत. संस्कृत otherwise alone is called संस्कृत or संस्कृतसंस्कृत all the three are synonyms. And संस्कृत represents otherwise called संस्कृतसंस्कृत. Thus संस्कृत संस्कृत will take him to संस्कृत, संस्कृत संस्कृत will take him to संस्कृत, संस्कृत संस्कृत will take him to or संस्कृतसंस्कृत, which will lead him to संस्कृतसंस्कृत because once he goes to संस्कृतसंस्कृत he will get संस्कृतसंस्कृत. And संस्कृत represents संस्कृत, संस्कृत represents and संस्कृत represents संस्कृत. And therefore we will see संस्कृत will take this person to संस्कृत, संस्कृत will take this person to संस्कृत, संस्कृत will take this person to संस्कृत. And some commentators later also compare that when the संस्कृत संस्कृत is done it should be identified with संस्कृत or संस्कृत and when संस्कृत संस्कृत is done it is

पाठ्यक्रम 5.1 - 5.5 में पाठक को पाठ्यपुस्तक के विषय के बारे में जानकारी दी जाती है।
 पाठक को पाठ्यपुस्तक के विषय के बारे में जानकारी दी जाती है।
 पाठ्यक्रम के विषय के बारे में जानकारी दी जाती है।
 पाठ्यक्रम के विषय के बारे में जानकारी दी जाती है।

In this section the student is asked to think about the whole section is going to deal with the topic which will lead to the conclusion. And since the topic leads to the conclusion this also comes under the same topic alone because the topic is dealing with the topic, the topic also, at least indirectly, is going to give the topic, therefore the topic both comes under the same section. Whereas other types of topics cannot come under the same section because other types of topics leads to only the topic, i.e., the topic. They give the topic or any other worldly benefit. therefore, other topics come under the topic whereas the topic also discussed under the topic because it gives the topic. And the teacher introduces the topic and its glory in the second section. The glory of the topic is that

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it stands for both संस्कृतसंस्कृत and संस्कृतसंस्कृत. So संस्कृत. So it is a symbol for both संस्कृत and संस्कृत संस्कृत. And since it is a symbol for both a seeker can make use of संस्कृत for the attainment of both. So if a person wants संस्कृत संस्कृत then also he can use संस्कृत, if he wants संस्कृतसंस्कृत then also he can use संस्कृत. It is useful for both. That is what he said संस्कृत संस्कृत so through this very संस्कृत, संस्कृत means संस्कृतसंस्कृत, संस्कृतसंस्कृत means symbol, through this one symbol संस्कृत संस्कृत a person can get संस्कृत either with संस्कृत संस्कृत or with संस्कृतसंस्कृत. So this is संस्कृतसंस्कृतसंस्कृत संस्कृत. So, संस्कृतसंस्कृतसंस्कृत means what? A statement which has to be explained. So how संस्कृत can take a person to संस्कृत संस्कृत and how संस्कृत can take the संस्कृतसंस्कृत, the details have not been given. He has only said संस्कृत and can be reached through संस्कृत. How, it is going to be explained in the following संस्कृतs. Therefore, from the third संस्कृत onwards the actual

विष्णुसहस्रनामम्

विष्णुसहस्रनामम्

discussion, विष्णु विष्णुसहस्रनामम् begins. we will read.

Verse No. 5.3

विष्णुसहस्रनामम् विष्णुसहस्रनामम् विष्णुसहस्रनामम्
विष्णुसहस्रनामम् विष्णुसहस्रनामम् विष्णुसहस्रनामम्
विष्णुसहस्रनामम् विष्णुसहस्रनामम् विष्णुसहस्रनामम्
विष्णुसहस्रनामम् विष्णुसहस्रनामम् विष्णुसहस्रनामम्

विष्णुसहस्रनामम् विष्णुसहस्रनामम् विष्णुसहस्रनामम् Now here begins the विष्णुसहस्रनामम्. Three types of विष्णुसहस्रनामम् are going to be mentioned here. One is विष्णुसहस्रनामम् विष्णुसहस्रनामम् विष्णुसहस्रनामम् that is an विष्णुसहस्रनामम् विष्णुसहस्रनामम् when a person concentrates on विष्णुसहस्रनामम् alone. So a विष्णुसहस्रनामम् विष्णुसहस्रनामम् in which a person concentrates upon, meditates upon विष्णुसहस्रनामम् only that is विष्णुसहस्रनामम् only. And in the next विष्णुसहस्रनामम् he will talk about विष्णुसहस्रनामम् विष्णुसहस्रनामम् विष्णुसहस्रनामम्, so in which a person does विष्णुसहस्रनामम् concentrating on two विष्णुसहस्रनामम् s only विष्णुसहस्रनामम् and then finally he will talk about third type of विष्णुसहस्रनामम् when a person does a विष्णुसहस्रनामम् विष्णुसहस्रनामम् विष्णुसहस्रनामम्. That is विष्णुसहस्रनामम् विष्णुसहस्रनामम् विष्णुसहस्रनामम् विष्णुसहस्रनामम्. That is विष्णुसहस्रनामम् विष्णुसहस्रनामम् विष्णुसहस्रनामम् all the three are employed. And then विष्णुसहस्रनामम् also vary. For the first विष्णुसहस्रनामम् विष्णुसहस्रनामम् विष्णुसहस्रनामम्, for the second विष्णुसहस्रनामम् विष्णुसहस्रनामम् विष्णुसहस्रनामम् , for the third विष्णुसहस्रनामम् विष्णुसहस्रनामम् विष्णुसहस्रनामम्. Otherwise known as first

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय gives , second ॐ नमो भगवते वासुदेवाय gives ॐ नमो भगवते वासुदेवाय, third ॐ नमो भगवते वासुदेवाय gives , standing for ॐ नमो भगवते वासुदेवाय itself. So ॐ नमो भगवते वासुदेवाय . And in the first ॐ नमो भगवते वासुदेवाय the ॐ नमो is given by ॐ नमो, for the second ॐ नमो भगवते वासुदेवाय the ॐ नमो is given by , for the third ॐ नमो भगवते वासुदेवाय the ॐ नमो is given by ॐ नमो. Thus all three-three will have to come. So the three ॐ नमो s take to three different ॐ नमो s according to three different ॐ नमो s. Ok. And then further explanation also is given that is ॐ नमो represents ॐ नमो or ॐ नमो, ॐ नमो represents ॐ नमो or ॐ नमो and ॐ नमो represents ॐ नमो or ॐ नमो and therefore when ॐ नमो ॐ नमो is done then he concentrates on ॐ नमो, when ॐ नमो ॐ नमो is done he concentrates on ॐ नमो and when ॐ नमो ॐ नमो is done he concentrates on ॐ नमो. Thus these three ॐ नमो s must be comparatively studied then alone it becomes clearer. Now we will go one after the another. ॐ नमो ॐ नमो ॐ नमो. You have to supply the word ॐ नमो. ॐ नमो ॐ नमो ॐ नमो. If a person meditates upon ॐ नमो consisting of ॐ नमो only, ॐ नमो,

संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत. Then not only he does that संस्कृत and he wants to say to what extent the संस्कृत has to be done. See it is said in the संस्कृत संस्कृत that the culmination of संस्कृत is when the संस्कृत completely gets absorbed in the संस्कृत. Then alone the संस्कृत is supposed to be completed, then alone संस्कृत will come. So if संस्कृत संस्कृत should reach its culmination I should do the संस्कृत where संस्कृत is संस्कृत संस्कृत and the संस्कृत must reach a stage where I have forgotten everything else the संस्कृत संस्कृत alone is there, this alone in संस्कृत is called संस्कृत संस्कृत and even that is not enough because when he reaches संस्कृत संस्कृत संस्कृत also he has forgotten all other things, he is absorbed in संस्कृत संस्कृत but still he is standing separate as संस्कृत and this संस्कृत संस्कृत should progress into संस्कृत संस्कृत in which

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संस्कृत संस्कृत

संस्कृत संस्कृत

Where he should become absorbed in the **संस्कृत** **संस्कृत** which they call as **संस्कृतसंस्कृत** **संस्कृत**. And this is called the **संस्कृत** **संस्कृत** **संस्कृतसंस्कृत**. The word **संस्कृतसंस्कृत** is used in **संस्कृतसंस्कृत** also, not only in **संस्कृतसंस्कृत**, **संस्कृत** **संस्कृतसंस्कृतसंस्कृत** is called **संस्कृतसंस्कृत**. But in the **संस्कृत** section also there is something called **संस्कृतसंस्कृत**. **संस्कृतसंस्कृत** means **संस्कृतसंस्कृत** **संस्कृत** in which the **संस्कृत** is totally absorbed in the **संस्कृत** where **संस्कृत** **संस्कृत** **संस्कृत** doesn't exist. And only then **संस्कृत** is supposed to be culminated and only then **संस्कृत** **संस्कृत** will be got. What is that? A person will go to **संस्कृत** or will get whatever be the **संस्कृत** he is meditating. And here also the **संस्कृत** **संस्कृत** is pointed out. In this **संस्कृत** **संस्कृत** a person must get completely absorbed **संस्कृतसंस्कृत** **संस्कृतसंस्कृत** **संस्कृत** **संस्कृत** that I said here. **संस्कृत** **संस्कृतसंस्कृत** **संस्कृत** will be taken out later and when the **संस्कृत** gets enlightened in the **संस्कृत**, gets absorbed in the **संस्कृत** **संस्कृत** because remember **संस्कृत** means the entire will come. **संस्कृत** **संस्कृत**, **संस्कृतसंस्कृत** **संस्कृत** all topics

संस्कृत संस्कृत

संस्कृत संस्कृत

will come when संस्कृत topic comes. Whereas in the संस्कृत we don't give importance to संस्कृत or संस्कृत in संस्कृत wisdom plays the important role, understanding plays the important role. Here we are talking about संस्कृत and therefore संस्कृत संस्कृत etc., comes. Some people connect संस्कृत to संस्कृत which is not at all correct. In संस्कृत the संस्कृत संस्कृत do not play the role there the संस्कृत plays the important role. In संस्कृत section alone the संस्कृत etc., plays an important role. So therefore संस्कृत संस्कृत. And when he gets absorbed in the संस्कृत संस्कृत संस्कृत then what is the संस्कृत? संस्कृत संस्कृत means संस्कृत, संस्कृत संस्कृत - by that संस्कृत which had culminated in the absorption संस्कृत. What संस्कृत he gets? संस्कृत संस्कृत - the संस्कृत is that he will be getting again संस्कृत in this संस्कृत. So the संस्कृत is संस्कृत as संस्कृत himself. Or संस्कृत in the itself. So that means you can avoid lower संस्कृत.

संसारं संसारं च

संसारं संसारं

So the **संसारं** of **संसारं संसारं संसारं संसारं** is he will not be reborn as animals, he will not be reborn as plants, he will not be reborn in **संसारं संसारं संसारं संसारं संसारं संसारं**, so he will not be born in the Netherlands, ok, lower worlds, ok he will not be born in the lower worlds, he will be again born in **संसारं**. **संसारं संसारं** means of , . **संसारं संसारं** word came in **संसारं संसारं संसारं संसारं** Ok. When will he born a **संसारं** again? **संसारं संसारं संसारं**. **संसारं संसारं संसारं** means what? Immediately, without hanging here and there, you will be again born as a **संसारं**, he will be born again in **संसारं**. Now this itself is explained clearly in the next line. **संसारं संसारं संसारं संसारं संसारं संसारं** - so the **संसारं** which is the presiding deity of **संसारं** because he has done **संसारं संसारं संसारं** and therefore **संसारं संसारं संसारं** is there and that **संसारं संसारं संसारं संसारं संसारं** takes into the **संसारं संसारं**. So previously it was said because in also any other type of **संसारं** is possible and therefore the **संसारं**, the teacher specifies in the

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etc., are not there problem will not come, you may ask. Problems do come to such a person also because he is also a human being but these problems will not be problems for him because of the आकाश etc., he has got a proper attitude, therefore he is insulated by this proper आकाश etc. And therefore he enjoys आकाश आकाश. That is the advantage of a religious person. Religious person also suffers, irreligious person also suffers. But for an irreligious person suffering causes mental agony whereas for a religious person he has got the shock absorber. That is why it is said आकाश आकाश he enjoys the glory of आकाश आकाश. This is the first आकाश. So आकाश आकाश आकाश आकाश is the आकाश and the आकाश is आकाश आकाश आकाश and the means is आकाश. आकाश takes him to आकाश आकाश. Ok. Now come to the second आकाश आकाश.

Verse No. 5.4 आ आकाश आकाश

आकाश आकाश आकाश आकाश आकाश आकाश आकाश आकाश आकाश आकाश

On the other hand आकाश आकाश.

संस्कृत संस्कृत

संस्कृत संस्कृत

we have to read it as
Because in the previous
it is . So in keeping with
that here also it must be .
must be converted into
And then you
have to supply . So
which means the full sentence will read
- if a
person meditates on consisting of
that is and . Then
what is the ? Here
represents the intermediary world. So
previously it was said which
indicated , now here
represents the or or
intermediary world. Ok. But how if you
ask I will have to give a complicated
explanation. In which dictionary is the
mind said to be as intermediary world,
you may ask. What is ? . So
how do you say intermediary world? So
gives is . Isn't it?
is . In you get
because is purely

experience alone

intermediary world

experienced by the mind alone and intermediary is supposed to be the intermediary world between the mind and the body and therefore indicates intermediary world. Or you can give an alternative explanation. The mind has got the intermediary of the body, the body represents intermediary world, the mind represents intermediary world. And therefore in short the mind means he attains the intermediary world. Ok. Now that itself is explained farther. The mind must be connected with the body. The mind is taken to the body otherwise called the intermediary. And where is the intermediary? The intermediary, which is the intermediary world because the intermediary is between the mind and the body and therefore the mind means the intermediary. So he is taken to the intermediary world of the body. Through what? The intermediary - through the intermediary, which presides over the intermediary.

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Previously it was **Abraham** **Abraham** which was presiding over **Abraham**, now **Abraham** presiding over **Abraham**. Then what happens to him thereafter. **Abraham** **Abraham** **Abraham** - so in that **Abraham**, which is known as **Abraham**, which is known as **Abraham**, which is known as **Abraham** these are all synonyms only. So in that **Abraham** or **Abraham**, **Abraham** - he enjoys the glories and powers. Because remember going to **Abraham** is becoming a **Abraham** and as a **Abraham** lot of powers are there and that is why **Abraham** etc., are done because the **Abraham** maybe a ordinary human being while living, the moment he becomes a departed soul, a **Abraham** he bless us. And therefore we say **Abraham**. And that is why in **Abraham** also **Abraham** **Abraham** **Abraham** etc., **Abraham**s are put in a higher **Abraham** with higher **Abraham** also, we saw in **Abraham** **Abraham**. There afterwards what happens? **Abraham** **Abraham**.

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they will have to come back. And incidentally

पूर्णं पूर्णं च

पूर्णं पूर्णं

means full च पूर्णं. And that is what the teacher himself says, पूर्णं च - with the whole च पूर्णं. पूर्णं means with the full च. So thus the one who meditates upon the च च. So here what is the च? च च च is also included. In the च it is identified with च, in the च it is identified with च and in the च it is identified with च. That is said here च - as identical with the च. So does not here means च. means of these three this is च, i.e., च च च, च च च च च. So in the first one it was च च, the second च च च. here it is च च च च च. I am not explaining because I am taking for granted you are all old students, any new students are there I am sorry. Ok. च च -those who meditates upon the highest च च. What is the च? च च च च - he attains the च च, which is च, effulgent. So for

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the first one □□□□□□□□ □□□□□□□□□□, for the second one □□□□□ □□□□□□□□□□, representing intermediary world and here □□□□ □□□□□□□□□□ means the highest world. That itself is explained. So next sentence will see later, dropping the next sentence will take the later portions. □□ □□□□□□ □□□□□□□□□□□ □□□□□□□□.

□□ - that □□□□□, □□□□□□□□□□□□ □□□□□□□□ - is taken to □□□□□□□□□□, otherwise known as □□□□□□, otherwise known as □□□ □□□□, which is the highest □□□. By which □□□? □□□□□□□□ - through the □□□□□□□□ □□□□□ he is taken to □□□□□□□□□□□□□. And what is the greatness of □□□□□□□□□□□□□? In □□□□□□□□□□ the □□□ s are supposed to be minimum, it is free from all the □□□□□□□□, all the □□□□□□□□□□ means except the □□□□ all the s are gone in □□□□□□□□□□ because higher the □□□□ lesser the s. Therefore, the least □□□□□□□□ is in what? □□□□□□□□□□. Total freedom from □□□□□□□□ when? □□□□□□□□□□□□□. So here we are talking about □□□□□□□□□□ and therefore remember by going to □□□□□□□□□□ a person gets almost purity like

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Similarly, now 𐎧𐎺𐎠 s are closely sticking to us, like a skin it is all over, all over it is there. But once we do 𐎧𐎺𐎠𐎵 and go to 𐎧𐎺𐎠𐎶𐎵 in fact, while going to 𐎧𐎺𐎠𐎶𐎵 what are we doing, all these things are sloughed off, so it drops there down, similarly 𐎧𐎺𐎠𐎶𐎵 means what? Snake. Because for snake what is the leg? 𐎧𐎺𐎠𐎶𐎵 . So that for which the chest itself, the front portion of the body itself serves as feet is called 𐎧𐎺𐎠𐎶𐎵. That's why it is called by other name 𐎧𐎺𐎠𐎶𐎵. 𐎧𐎺𐎠𐎶𐎵 𐎧𐎺𐎠𐎶𐎵 𐎧𐎺𐎠𐎶𐎵. So this snake 𐎧𐎺𐎠𐎶𐎵 - so just as it gets freed from its skin smoothly, effortlessly, without any strain or difficulty how the snake gets freed from its skin in the same manner the 𐎧𐎺𐎠𐎶𐎵 gets freed from the skin of 𐎧𐎺𐎠𐎶𐎵, the 𐎧𐎺𐎠𐎶𐎵 layers go away from him. ok. So therefore 𐎧𐎺𐎠𐎶𐎵 𐎧𐎺𐎠𐎶𐎵 𐎧𐎺𐎠𐎶𐎵 𐎧𐎺𐎠𐎶𐎵 𐎧𐎺𐎠𐎶𐎵 𐎧𐎺𐎠𐎶𐎵, 𐎧𐎺𐎠𐎶𐎵 𐎧𐎺𐎠𐎶𐎵 𐎧𐎺𐎠𐎶𐎵 𐎧𐎺𐎠𐎶𐎵 or 𐎧𐎺𐎠𐎶𐎵 𐎧𐎺𐎠𐎶𐎵 𐎧𐎺𐎠𐎶𐎵 𐎧𐎺𐎠𐎶𐎵 or 𐎧𐎺𐎠𐎶𐎵 𐎧𐎺𐎠𐎶𐎵, and 𐎧𐎺𐎠𐎶𐎵 𐎧𐎺𐎠𐎶𐎵 𐎧𐎺𐎠𐎶𐎵 𐎧𐎺𐎠𐎶𐎵 𐎧𐎺𐎠𐎶𐎵. Ok. All these three 𐎧𐎺𐎠 s come under 𐎧𐎺𐎠𐎶𐎵

आत्मनोऽन्तर्यामी

आत्मनोऽन्तर्यामी

And where is it available? - which is in the body itself as आत्मनोऽन्तर्यामी आत्मनोऽन्तर्यामी आत्मनोऽन्तर्यामी: : आत्मनोऽन्तर्यामी: etc. So . And आत्मनोऽन्तर्यामी - which is beyond everything, which is beyond the beyond, . So first means the आत्मनोऽन्तर्यामी that is आत्मनोऽन्तर्यामी or आत्मनोऽन्तर्यामी, even आत्मनोऽन्तर्यामी we can take and means आत्मनोऽन्तर्यामी आत्मनोऽन्तर्यामी, आत्मनोऽन्तर्यामी आत्मनोऽन्तर्यामी आत्मनोऽन्तर्यामी आत्मनोऽन्तर्यामी . And who is आत्मनोऽन्तर्यामी? आत्मनोऽन्तर्यामी. आत्मनोऽन्तर्यामी means what? Who is आत्मनोऽन्तर्यामी आत्मनोऽन्तर्यामी. So आत्मनोऽन्तर्यामी means dense, thickness, आत्मनोऽन्तर्यामी. So who is beyond even the Lord, who is आत्मनोऽन्तर्यामी आत्मनोऽन्तर्यामी. In short, आत्मनोऽन्तर्यामी आत्मनोऽन्तर्यामी आत्मनोऽन्तर्यामी. So he comes to know the आत्मनोऽन्तर्यामी आत्मनोऽन्तर्यामी. From where? From आत्मनोऽन्तर्यामी. And when he knows आत्मनोऽन्तर्यामी आत्मनोऽन्तर्यामी in आत्मनोऽन्तर्यामी he will attain आत्मनोऽन्तर्यामी there, which we call as आत्मनोऽन्तर्यामी. If you know the आत्मनोऽन्तर्यामी here itself then we will call it आत्मनोऽन्तर्यामी. So therefore now what are the possibilities? Now two possibilities are there. That is in this आत्मनोऽन्तर्यामी you have to do आत्मनोऽन्तर्यामी आत्मनोऽन्तर्यामी and get आत्मनोऽन्तर्यामी here itself. This is one option. And what is the second option? You have to do आत्मनोऽन्तर्यामी आत्मनोऽन्तर्यामी. I

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don't have the brain to enquire therefore, I will do only संस्कृत because you just require chanting , , . I will do संस्कृत then I will go to संस्कृत. And in संस्कृत what should I do? संस्कृत I have to do and from संस्कृत I can get संस्कृत from संस्कृत, which we call as what? संस्कृत. Therefore, either संस्कृत संस्कृत plus संस्कृत or directly संस्कृत itself. Which is better? So therefore, संस्कृत. With this the संस्कृत topic is over and the teacher now wants to quote a supporting संस्कृत because this is a संस्कृत. I have told you before this is a therefore always will take support from संस्कृत portion. So, संस्कृत संस्कृत संस्कृत. संस्कृत means संस्कृत संस्कृत. So in this meaning. In which meaning? That संस्कृत संस्कृत can lead to संस्कृत and from there to संस्कृत through संस्कृत in this regard there is the following pair of संस्कृत s, following two संस्कृत s are there. Ok. We will see those two संस्कृत s in the next class.

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本報告係根據本會所屬之「國家安全情報中心」所蒐集之資料，
 經本會整理、分析、彙編而成，以供貴會參考。

Three Types of **संज्ञा** **संज्ञा** have been mentioned. So **संज्ञा** **संज्ञा** **संज्ञा** **संज्ञा** and **संज्ञा** **संज्ञा** **संज्ञा** and for each one of them the **संज्ञा** also has been mentioned. For **संज्ञा** **संज्ञा** the **संज्ञा** is **संज्ञा** **संज्ञा** **संज्ञा**, he is taken to **संज्ञा** **संज्ञा** once again by the **संज्ञा** s which are represented by the **संज्ञा** that is **संज्ञा**. For the second **संज्ञा** **संज्ञा** the **संज्ञा** is **संज्ञा** **संज्ञा** **संज्ञा**. So through the **संज्ञा**s the **संज्ञा** is taken to **संज्ञा** otherwise called **संज्ञा** through **संज्ञा** **संज्ञा** that is understood. And for **संज्ञा** **संज्ञा** which is nothing but **संज्ञा** **संज्ञा** **संज्ञा** because **संज्ञा** will not come in **संज्ञा** context. **संज्ञा** will come only in the case of **संज्ञा**, **संज्ञा** context alone the **संज्ञा** will come. In the **संज्ञा** context the highest **संज्ञा** possible is **संज्ञा** **संज्ञा** **संज्ञा** and for this **संज्ञा** the **संज्ञा** was said to

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be संसारं संसारं through
संसारं संसारं he is taken to the
संसारं संसारं. And in संसारं because of
his extreme purity almost all sins are
gone from the संसारं and in संसारं he
enjoys संसारं. And the example was
given. संसारं संसारं संसारं संसारं संसारं संसारं
संसारं संसारं. So he becomes
free from s just as the snake becomes
free of the skin effortlessly. That snake
example is to show the effortless
and totality because you don't see the
sign of the previous skin at all. The new
skin is as good as fresh one, there is no
taint of the old skin. Thus effortless and
total freedom from sins is indicated by
this. The same example is given in संसारं
also. But there it is for a संसारं it is
given,

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संसारं संसारं संसारं संसारं संसारं संसारं

So often they give the example of the
snake skin for from freedom from the s.
So thus through the संसारं he gets the

highest benefit of संस्कृतभाषा. Through which संस्कृत? Here

understood संस्कृतभाषा संस्कृत which is not mentioned here, it has been already discussed in first chapter. संस्कृत संस्कृत and संस्कृतभाषा. Ok. Not only he gets to संस्कृतभाषा there in संस्कृतभाषा he gets an opportunity for संस्कृत संस्कृत where he comes to the संस्कृतभाषा part of संस्कृत which we saw in संस्कृतभाषा संस्कृतभाषा and he comes to संस्कृतभाषा संस्कृतभाषा संस्कृतभाषा. And that is said in the last portion. संस्कृत .

So he comes to recognize the pure through संस्कृतभाषा संस्कृतभाषा, संस्कृत संस्कृतभाषा. And how does he do? You have to understand संस्कृतभाषा will be the teacher there. संस्कृतभाषा संस्कृतभाषा and in संस्कृतभाषा conditions also will be ideal. Therefore, ideal conditions, ideal teacher, your mind, everything is conducive only problem is how to go to संस्कृतभाषा. Once you go it is ideal but reaching alone is difficult. Ok. And संस्कृत संस्कृत संस्कृतभाषा संस्कृतभाषा. He becomes liberated from संस्कृतभाषा which we call as संस्कृतभाषा and therefore, संस्कृत

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एवं संस्कृतसंस्कृत संस्कृत संस्कृतसंस्कृतसंस्कृत. That is संस्कृतसंस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृतसंस्कृत, for संस्कृतसंस्कृत and संस्कृतसंस्कृत संस्कृत संस्कृतसंस्कृत will not come only संस्कृत संस्कृत will come. This point the teacher wants to highlight by quoting two एव संस्कृतसंस्कृत s. Which point? That एव एव संस्कृत संस्कृत gives संस्कृतसंस्कृत whereas the other two संस्कृत cannot give संस्कृत and therefore the most important संस्कृत is the third संस्कृत, the first two संस्कृत are unimportant. So for that he says संस्कृत संस्कृत संस्कृतसंस्कृत एव संस्कृतसंस्कृतसंस्कृत संस्कृत संस्कृत एव एव संस्कृत the following 2 संस्कृत s are there, which the teacher is going to quote and conclude the fifth question, the answer to the fifth question. We will read संस्कृत number six.

Verse No. 5.6 संस्कृत संस्कृत संस्कृत संस्कृतसंस्कृत

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So this is the संस्कृत quotation given by the संस्कृत संस्कृत. belongs to संस्कृत, the संस्कृत quotation is given. So here he says if the संस्कृत संस्कृत is used

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पञ्चमं पञ्चमं

as the first or second variety that is where each पञ्चमं is separately meditated upon so पञ्च पञ्च पञ्च पञ्च पञ्च or पञ्च पञ्च पञ्च पञ्च पञ्च thus when incomplete पञ्च पञ्च पञ्च is done the पञ्च is going to be ephemeral. That is being said. Ephemeral means what? पञ्च पञ्च पञ्च पञ्च he gets, which is definitely perishable only or he may go to पञ्च पञ्च, which also comes under perishable result, because पञ्च पञ्च पञ्च पञ्च पञ्च पञ्च पञ्च

पञ्चपञ्चपञ्च पञ्चपञ्च पञ्च पञ्च पञ्च पञ्च पञ्च

Therefore, for पञ्च पञ्च पञ्च पञ्च the पञ्च is ephemeral, finite, पञ्चपञ्चपञ्च. That is said here. पञ्च पञ्च पञ्च - so these three पञ्चपञ्चपञ्चs. What are they? पञ्च पञ्च पञ्च, पञ्चपञ्चपञ्च - when used separately, you have to supply पञ्च पञ्च. So when they are used not totally but independently, i.e., पञ्च पञ्चपञ्च or पञ्च पञ्च or पञ्च पञ्चपञ्च etc., so when they are employed incompletely, partially, one by one etc. Then what they will give? - they are all of finite results, they are all of final

results alone. So literally means mortality, mortality means finitude. So when we say human beings are mortal, what does it mean? They are all finite in nature. So here **अथ त्रिभिः पुरुषैर्लोकः** **पुनश्चैकैर्विभक्तः**. So **विभक्तः** is **विविक्तः**. Therefore, **त्रिभिः पुरुषैर्लोकः**. These **पुरुषाः** can give only ephemeral results when they are used one by one independently. Whereas **तस्मिन्निमित्ते त्रयं संपूर्णं भवति** - so they become properly employed when they are mutually connected, **तस्मिन्निमित्ते त्रयं संपूर्णं भवति** so when the three **पुरुषाः** are mutually connected as one whole **पुरुषः** they become **संपूर्णपुरुषः** - they will be properly employed. So all the three **पुरुषाः** must be used together, they should not be separately used. So when they are wholly used they become Holy. Ok. **संपूर्णपुरुषः** is a interesting word. See **संपूर्णपुरुषः** means properly used, **अपूर्णपुरुषः** means improperly used, **संपूर्णपुरुषः**'s opposite is **अपूर्णपुरुषः**, improperly used. **संपूर्णपुरुषः** means

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gs are mortal,
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e by one
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ng word. See
properly used,
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means

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not improperly used. What does it mean? Ok. Therefore, सुसंस्कृतं सुसंस्कृतं means सुसंस्कृतं सुसंस्कृतं. सुसंस्कृतं means सुसंस्कृतं सुसंस्कृतं, is proper employment of सुसंस्कृतं. And सुसंस्कृतं सुसंस्कृतं means not improper employment that means proper employment. Ok. Why do they use double negative? Remember whenever we use double negative emphasis is there. So when I say *tomorrow you come* it is one thing. *Tomorrow don't absent yourself* means definitely come. So when I want to emphasize your coming I use double negative. Don't be absent means come definitely. Similarly, not improperly used means definitely properly used. So, सुसंस्कृतं सुसंस्कृतं सुसंस्कृतं सुसंस्कृतं. It goes with सुसंस्कृतं only. So these three सुसंस्कृतंs they are properly employed when mutually joined together. Ok. Why do you say they are properly employed? Because only when they are together employed the सुसंस्कृतं will be सुसंस्कृतं सुसंस्कृतं सुसंस्कृतं, which is permanent result. So therefore it is

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seen. That means he becomes free from fear. Fear represents आपण and therefore he becomes a free from आपण. So thus liberation is the result of this proper employment of आपण. आपण आपणच आपणच. This is one न आपणच. And now comes another न आपणच s which also talks about the same idea.

Verse No. 5.7 आपणच न आपणच आपणच आपणच आपणच

आपणच आपण आपणच आपणच आपणच

न न

So once again the two results are mentioned, that if it is incompletely used finite result, completely used infinite result. That is pointed out. आपणच आपणच आपणच. आपणच comes in the second line, that should be added here. आपणच आपणच आपणच so through न आपणच s a person attains आपणच आपणच that is आपणच आपणच. When? When आपणच आपणच is done. So when आपणच आपणच आपणच आपणच is done, that is आपणच आपणच आपणच. So therefore, आपणच आपणच आपणच is done, then the आपणच is आपणच आपणच आपणच आपणच आपणच आपणच आपणच. Then आपणच

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संस्कृत संस्कृतः

संस्कृतः - so if he does संस्कृतः संस्कृतः then he gets संस्कृतः संस्कृतः known as संस्कृतः, संस्कृतः etc. So first it is संस्कृतः, the second it is संस्कृतः otherwise called संस्कृतः otherwise called संस्कृतः संस्कृतः that he संस्कृतः. So, संस्कृतः संस्कृतः संस्कृतः संस्कृतः. Then संस्कृतः संस्कृतः संस्कृतः. So, संस्कृतः संस्कृतः means that संस्कृतः. Which संस्कृतः? संस्कृतः. So it is the farthest संस्कृतः, therefore संस्कृतः is used. So, संस्कृतः संस्कृतः संस्कृतः संस्कृतः संस्कृतः संस्कृतः. When? When the संस्कृतः संस्कृतः is meditated upon. संस्कृतः संस्कृतः संस्कृतः - thus the great संस्कृतः s know or recognize. संस्कृतः is understood. संस्कृतः संस्कृतः संस्कृतः. Here संस्कृतः means not poet, संस्कृतः means संस्कृतः, संस्कृतः, संस्कृतः. So thus the संस्कृतः s recognize. And all these three results can be attained with with one संस्कृतः itself and therefore the teacher says संस्कृतः संस्कृतः संस्कृतः संस्कृतः संस्कृतः - so with one संस्कृतः itself all these three types results can be acquired. It is three-in-one. So it is three-in-one, it can be employed for संस्कृतः, संस्कृतः or संस्कृतः. Therefore, संस्कृतः. संस्कृतः means what? संस्कृतः संस्कृतः. So,

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संस्कृत संस्कृत

संस्कृत संस्कृत - संस्कृत संस्कृत संस्कृत संस्कृत, संस्कृत संस्कृत - with the one संस्कृत symbol, संस्कृत means संस्कृत, संस्कृत means symbol. So taking the संस्कृत symbol, संस्कृत संस्कृत. संस्कृत means संस्कृत. So संस्कृत संस्कृत संस्कृत. And not only that after attaining संस्कृत the very same संस्कृत can be again employed, four- in-one, so again the संस्कृत can be employed but here not as संस्कृत but as enquiry, संस्कृत and then the very same संस्कृत will give संस्कृत संस्कृत also संस्कृत संस्कृत also. That is said here.

संस्कृत संस्कृत संस्कृत .

संस्कृत we have to supply. So, संस्कृत - he attains the संस्कृत, the संस्कृत संस्कृत also, which is beyond संस्कृत, beyond संस्कृत means the Infinite result. Therefore संस्कृत . What? You should add संस्कृत संस्कृत with the help of संस्कृत itself a person can attain संस्कृत संस्कृत also. And what type of संस्कृत? That is described. संस्कृत संस्कृत. संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत - that is ever tranquil, संस्कृत - free from संस्कृत, old age etc., -

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free from mortality and finally □□□□□□ - free from fear. So, . Because if I say you will attain you may say, so what? Ok. □□□□□□□□□□□□□□□□ □□□□□□, what is a great thing? So when we talk about some other thing a car will come we can immediately connect it there is □□□□□□ □□□□□□ and when I say video will come □□□□□□ . So when we are telling the worldly things is immediately connected but if I say you will attain you will ask what is the benefit. Not only that it is □□□□□□□□□□ □□□□□□□□□□□□. Neither video nor audio, □□□□□□□□□□ □□□□□□□□□□ □□□□□□□□□□. Nothing is there in that you may say. Don't say that. □□□□□□□□, ok, □□□□□□□□ is there, □□□□□□□□ is there, □□□□□□□□ is there, therefore in fact that alone is . To show that □□□□□□□□□□ this adjective has been given. Therefore, □□□□□□□□□□□□□□ □□□□□□□□ □□□□□□□□□□□□□□. So with this the □□□□□□□□ quotation is over and □□□□□□□□□□□□□□□□ topic also is over.

So this is a simple chapter in the sense that many questions are not there. In previous chapters and all four

questions, five questions

questions, five questions

questions, five questions; all together only five questions are there, in that itself each student is asking four five etc., was a nice student, he did not give too many problems, he only asked one question if a person does throughout the life and at the time of the death also what is the that he will attain. This was the straight and simple question and the teacher also did not complicate much, even though a little bit elaboration he did. His answer involved three points - , - . Therefore, I have nothing to give as special summary. So simple it is. So now we will go to the sixth and last question of the . Ok. Only one point I wanted to mention. So since in the end the teacher is praising the specially some commentators say that and are really not taught at all. There is no in

that. This is only to glorify the first two, the first two and the third are mentioned, it is only the first two but the third does not expect any person to practice this two first two. But then why it is said? To glorify the superiority of the other one these two are mentioned, really speaking there is no third therefore first two are the third alone is the main teaching. Therefore, the first two are not included as the primary teaching. Ok. We will read the first of the next chapter.

6.1

So the question is what? Thereafter. Whereafter? After answering the question of the sixth and last student. There were only six students and he happens to be the final interview. And who is he? In fact, in the first chapter when the six students were enumerated his name came first. So the question order is reversal of the first. So the first student asked the last question, the second student asked the fifth question, now comes the first student who is called otherwise, two names one student remember. To the same person. Therefore, means the question. He does not directly ask the

So the question is what? Thereafter. Whereafter? After answering the question of the sixth and last student. There were only six students and he happens to be the final interview. And who is he? In fact, in the first chapter when the six students were enumerated his name came first. So the question order is reversal of the first. So the first student asked the last question, the second student asked the fifth question, now comes the first student who is called otherwise, two names one student remember. To the same person. Therefore, means the question. He does not directly ask the

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question but he is quoting incident that happened to him. And what is that incident? Once upon a time, it seems this ॥ himself was approached by a prince. So ॥ the student himself was approached by a prince. What prince? The name is given here. ॥

॥ ॥, so ॥ ॥. ॥ is the name, ॥ means ॥ ॥. ॥ also is ॥'s mother from ॥ ॥. The only thing is ॥ ॥, here ॥ ॥ that is only difference. And who was he? ॥, who was the son of a king, a prince, ॥. ॥ - approached me and ॥ ॥ - asked the question which I am going to ask you now. ॥ means what I am going to ask that question he asked me. So ॥ ॥. And ॥. ॥ is what? He is addressing, ॥ is addressing ॥, ॥. All these indicate the attitude. Whenever that etc., comes it indicates how the ॥ is kept in respect. Ok. What did he ask?

That too especially in our tradition
 s, , , so much
 struggle is there. so all these duties
 all of them having left all of them, the
 time itself is limit and in that
 also headache will come,
 stomach pain, something or the other.
 Therefore, what can we do? .
 . Thus the is great
 and therefore, he himself did not know
 what this is. Ok. Then what we
 are doing? So after all he doesn't know
 he is very clear, that is why he is asking
 and not only that I have already learnt
 something and very fact that some
 people are asking questions means I
 am in a higher pedestal that means my
 ego is bigger than the other person. So
 when I have already studied something
 and when already people have
 recognized me as a knower then they
 general tendency will be what very
 difficult to say I don't know it requires a
 tremendous humility. See a man who

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doesn't know anything so he will say I don't know but the one who knows a little it becomes a very difficult thing to say I don't know and the second thing is it requires a tremendous intellectual honesty also. Because, if I am a sincere person I should know with how much sincerity the other person is asking therefore I have no right to mislead him at all. And therefore this □□ was in a fix now but he says I didn't have any problem. I said I don't know . Therefore, he says □□□□ □□□□ □□ □□□□□□ □□□□□□□□. □□□□ □□ □□□□□□ means that prince, that is □□□□□□□□. So □□□□ □□□□□□□□□□□□ □□ □□□□□□ □□□□□ □□□□□□□□. What did I say? □ □□□□□ □□□□□□ □□□ - I do not know this □□□□□□ □□□□□□. And the worst thing is the other person doesn't accept it. So you are not telling, you are avoiding, you think that I am not fit to learn, so therefore the other person doesn't accept because the other person has got so much respect to □□ that he cannot imagine that □□ can be ignorant. This

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is what we think. Any person who knows a little bit more and we definitely put him in such a higher pedestal that we think that our □□□□ is □□□□□□□□, need not be our □□□□ knows more than us, he need not be □□□□□□ at all and therefore the prince is not ready to accept. Therefore, he says no, no, no, you know and you are still telling, you are trying to avoid some secret, there is something you should tell. So then he says □□□ □□□□□ □□□□□□ □□□□□□□□□□ - if I had known this , □□□□□□ □□ □ □□□□□□□□□□□ - why I would not have told you, I would have certainly told you willingly, there is no reason for me to hide. It is not a royal secret. So it is not a secret thing, there is nobody going to suffer out of it, therefore I can happily reveal this there is no reason for me to hide. And therefore □ □□□□□□□□□□□. And not only that he says there is another reason. And what is that? Telling a lie is a very very very very big thing. He says □□□□□□□□ □□ □□□ □□□□□□□□□□ □□□□□□ □ □□□□□□□□ - so the one

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□□□□ □□□□□□□□

who tells a lie - there is no small or big lie, lie is lie. Therefore **□□ □□□□□ □ □□□□□□ □□ □□□□□** - he is completely destroyed along with his roots. So

000 0000000 writes '0000000000000000
 00000000000 0000000' 0000000000000000
 0 0000 0000000. He cannot get

s or he cannot get s. And therefore 应该 should be told, 不应该 should not be told at all. So 应该 不应该 应该 不应该 . So, from this story 应该 gets an important hint from 应该 . And what is that hint? So since 应该 said that I told 应该 . So 应该 is the main teacher now knows about 应该 very well because 应该 tells that I did not tell a lie to him, that means 应该 knows 应该 had right values of life,

That means the student is a qualified student, 聖人 will bless only when these values are there. And that is why in the thirteenth chapter values were themselves called 聖人.

किसी भी चीज के लिए

किसी भी चीज के लिए

to sacrifice. That means we can sacrifice anything for the sake of something. So therefore there is no question of for the sake of money can I tell a lie or for the sake of family can I tell a lie, for the sake of country can I tell a lie, there is no such question even something is going to come something should not be given up.

That is the idea here. I am not saying anything.

किसी भी चीज के लिए किसी भी चीज के लिए। Who is saying all these things? I am telling.

So therefore I cannot tell you a lie and just explain some things, taking some time and explaining I cannot do that, therefore I openly accept my ignorance. Then what happens? Someone was disappointed, all the way he has come. Therefore, I am.

means I am not saying anything, I am not saying anything

- he could not comment. So therefore silently. So one side he feels like appreciating because the other person told the truth, at the same time he is disappointed because he did not get the answer. Therefore, he didn't know whether to be happy or unhappy.

Therefore best thing is what?

Therefore, - quietly, silently,

Therefore, - quietly, silently, - since being a prince he got into that

Mercedes Benz, so therefore - he went away.

Mercedes Benz, so therefore - he went away.

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asked 'I want to learn about the पाठ्यक्रम
पाठ्यक्रम', why should he talk about the previous incident, 'somebody came and asked me, I could not give the answer, I turned him back and now I want to know,' why all this excesses if you ask, we give two पाठ्यक्रम, two ideas for this story.

And one is to teach the value of पाठ्यक्रम. So when a person doesn't know the answer he must be honest enough to accept his ignorance instead of giving a doubtful answer or a wrong answer. So thus the value of पाठ्यक्रम is highlighted in this story.

And the second thing is the पाठ्यक्रम
पाठ्यक्रम, who is a very learned person, who was approached by a prince, such a पाठ्यक्रम himself doesn't know about पाठ्यक्रम पाठ्यक्रम which indicates that this is a rare knowledge, it is not that widely known because पाठ्यक्रम, the student who was very popular at that time, who was approached by the prince, even he did not know the answer. Therefore, the

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rareness of the wisdom is indicated

[illegible]

that rareness is indicated here. Finally, the student asks the question कौन पुत्रं ददाति . means कौन पुत्रं ददाति. कौन means what? कौन कौन. कौन कौन means what? Where. So he is asking this question as though he already knows what this पुत्रं is. In fact, really the question must be कौन पुत्रं ददाति . Who is that must be the first question. And thereafter alone कौन कौन पुत्रं ददाति question can come. So where is your son, suppose I have to ask, first I should know that you have a son. And then only I can ask where he is. कौन पुत्रं ददाति कौन पुत्रं ददाति कौन पुत्रं ददाति. So, therefore we have to supply two questions. That is कौन कौन पुत्रं ददाति? Who is that ? And where is that ? That is the question. Now कौन पुत्रं ददाति the teacher is going to answer. कौन पुत्रं ददाति number two.

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○○○○ ○○○○○○

○○○○○ ○○○○? ○○○ ○○○○○○ ○○○○○○ . ○○○○○○ is oh
pleasing one. Just patting the student.
Because ○○○○○○○○ is a very great sage
and when you approach a very great
person because of the awe, because of
the extraordinary respect there will be
fear involved in him and when there is
fear you cannot listen to properly,
therefore the teacher always makes the
student relaxed by such nice addresses.
○○ ○○○○○○! be relaxed, don't be tensed,
don't be afraid of me, I won't swallow
you, even if you ask a wrong question
doesn't matter, everybody has the
same problem. In front of a big
audience if I ask a wrong question and
cut a sorry figure, so many people are
afraid. So teacher says don't be afraid.
So therefore, ○○○○○○. ○○○○○○, , ○○○○ is the
moon. The moon is supposed to be very
pleasing. Therefore the one who has
got a charming form like that of a
moon. ○○○○ ○○ ○○○○○○ ○○○○○ . So, ○○○○
means ○○○○○○○○ ○○○○○○ ○○, so ○○○○○○○○○○○○○○,

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telling us that it is available within the pot, outside also it is available. But to recognize the truth we have to take recourse to our intellect. Yes. All things are available to the intellect.

0000000000000000 00000000 000000000000000 0
 000000000 00 0 000000 000000 000 000000 00000
 000 000 0000 0 00000000, it is not manifest
 everywhere, 0000000 00 00000000. Like what?

照像鏡面 just as a
 reflection comes in a clean surface.
 Similarly, manifests in 照像鏡面.

Therefore it is said . So with this the first question is answered. The first question means here $\square \square \square \square \square \square \square$. I said

we have to supply another question also. $\square \square \square \square \square \square$. Earlier $\square \square \square \square$. $\square \square \square$ means where. Now the second implied

question is **who** **is** this
person **that**? And **that** **person** has to be
 revealed, which is the topic of following

portion. For 問答 問答 has small answer. 問答 問答 is the rest of the sixth chapter.

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that method alone is popularly known as □□□□□□□□ □□□□□ □□□□□□□. In the I have elaborately discussed, this is only a revision session.

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So □□□□□□□□ □□□□□ method is used so that the teacher can also teach, the student can also understand. So this methodology is called □□□□□□□□□□□, which has been there from □□□□□ □□□□□□□□□□. And what is the method? Four steps I have talked about in □□□□□□□□□□□□□. What is that?

- i) The first step is introduce the world itself as a □□□□□□□□, a product, an effect. Introduce the world itself as an effect, a □□□□□□□□. So this itself is a very difficult thing because you can never talk about the world as an effect because the material world, according to our experience, is eternal. Isn't it? Even according to scientists matter cannot be produced or destroyed and therefore

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the material world must have been always there, in one form or the other. They may say it was in an energy form or dot form. There was a big bang came into the world, whatever it might be everybody thinks that the world of matter is always there. Therefore the first job of the scriptures is to say that the material universe, the matter is a **Maya**. The **Maya** is **Maya**. This is the first step.

ii) Then what is the next step? Once you say the world is a **material world** then what will be next automatic question? **What is the origin of this material world?** **How did it come into existence?** **For this** **material world** there must be a **cause**. Therefore, the second step is introduction of the **cause**, which people do not know at all. Because all people are involved in what **material world** only. Whether it is biology or zoology or botany or medicine or astrology or astronomy all the sciences are dealing with the material universe, therefore the scripture have to

संसार का सृजन

संसार का सृजन

introduce something which is other than the material universe and which happens to be the cause of the material universe and that is the **आत्मा**. And the scriptures introduces the **आत्मा** as **आत्मा** **आत्मा** **आत्मा** **आत्मा**. So what is relevant is the word **आत्मा**. The Consciousness, the is introduced as the cause of matter. So this is also a shocking revelation because according to the scientists it is the matter which is fundamentally there and the matter because of certain reactions and configuration by mistake formed into a cell or something and then came unicellular organism, Consciousness and all. Therefore, what they think is Consciousness is a product of matter. So what was there originally? Matter. There afterwards life or Consciousness came out of it. So that is what they think but the scriptures reverse the whole process and say that , **आत्मा** is the cause **आत्मा** **आत्मा** **आत्मा** **आत्मा**. This is the second step

non-existent different from the

Therefore

non-existent different from the .
Therefore is the third step.
matter is negated, there is
no matter different from Consciousness.
Consciousness is the third
step.

iv) Then what is the fourth step, do
you remember? So once is
negated, the cannot enjoy the
status of itself. Because, the
name is relative name, it is there only
as long as the is there.
 So once is
negated, here we need to be careful,
we should not say has been
negated because if you negate
and what will happen?
 Remember it will end up in
. If you negate but you
don't negate but if you negate
the status of and therefore what is
left out is

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clay cannot be called even a cause
therefore I negate the causal status of
the clay. Therefore $\neg$ of the is
also negated. Then what is left out?
 $\neg$ clay $\neg$ clay. Clay was,
clay is and clay ever will be. In
between what happened? Some
confusion. That's all.

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 00000000000000000 0-0-0 0

You introduced a word called pot and got bound by the very word. So the word which is your creation became a Frankenstein for you, you created a word and you limited it and there afterwards got caught up amidst this words. So this idea is brilliantly brought out by 詩人 荷爾德林 in 致西奧多爾·施塔特曼。他寫到：『我們創造了神，然後又被自己創造的神所束縛。』

There is a beautiful

that is given.

And if you take and are not at all said ,

Etc. Only three elements are mentioned fire, water and earth. And if you take or

There it is totally different order. Thus that you find the order of the is not the same. In some places you get in some places you get some places we get . Order, wrong order, reverse order. Like this so many are there. And why the is not consistent? If is a it should talk everywhere the same thing? So if you ask the answer we give is . It is only a temporary introduction later we are going to dismiss it. So what does it matter

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whether it is three π 's or 2π 's? So you are going to negate it, it is only 2π $\Rightarrow$ $\frac{d}{dx} \sin(x) = \cos(x)$

It is only a temporary probe introduced, sooner or later we are going to knock it off, like having a bamboo structure for a building. You are not particular about the color of the bamboo or how much beautiful it might be, you are not bothered. It must temporarily support, once the building is completed it is going to be knocked off. Therefore, 暫時性的ものは、いつか壊れるものだから、壊れ方を考えておく。壊れ方を知っているから、壊れてもいい。壊れたらいい。壊れたらいい。

And here in this **सोपानसंग्रह**, the **सोपान** is going to be introduced as the sixteenfold creation. Creation consisting of sixteen factors known as **सोपान**. So **सोपान** is the name of **सोपान** in fact. And using this **सोपान** the teacher is going to teach about **सोपान**. As what **सोपान**? **सोपान**. So the **सोपानसंग्रह** **सोपानसंग्रह** is going to be used to reveal

the world. And how does the teacher reveal it? He says the world is born out of the void. First the void and later he will resolve the void back into the world. So therefore the world is going to be introduced as the world born out of the void and later the void will be resolved into the world. Therefore, the world gets a new title now the world or the void or the void. Remember the world means the world. Since the world, the world has the as the world itself is given a temporary name the world. So, the world is the world. But here you should note when we are using the word the world for the world we should say the world. But when we use the same word for the world we should say the world. There is a difference. the world it means the name for the world and when you want to name the world the world then we should not say , it is wrong is wrong, it is . So,

संज्ञा संज्ञा संज्ञा संज्ञा. There it is taken as संज्ञा, here it is taken as संज्ञा. This is called as संज्ञा संज्ञा. If remember the , with the help of the संज्ञा we are defining संज्ञा, with the help of संज्ञा we are defining संज्ञा. Therefore, संज्ञा becomes the संज्ञा for संज्ञा संज्ञा. संज्ञा means indicator. And therefore, संज्ञा संज्ञा संज्ञा संज्ञा.

Now one more question can come. What is that? The teacher introduces संज्ञा as the संज्ञा and as the संज्ञा and there afterwards संज्ञा negates the संज्ञा and thereafter it negates संज्ञा. So in this we will face a problem. When we say is संज्ञा then a student will have a question. How can you say संज्ञा is a संज्ञा? Because if you say is a संज्ञा, the problem will be what? संज्ञा संज्ञा . That which is a संज्ञा always undergoes a change. The clay cannot remain always a lump of clay, it will have to undergo a shape change, which is संज्ञा. Gold if it remains always in

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the lump form it will not become an ornament. It also has to undergo at least some spatial change or form change it has to undergo. So then how do you say is a □□□□□□□? I can understand in the case of pot and clay. You can say pot is the □□□□□□□, clay is the □□□□□□□, there afterwards negate the pot and negate the □□□□□□□□□□ also but in the case of how can the say is the □□□□□□□? So □□□ □□□□□□□□ says when the says is □□□□□□□ really speaking the is not very much interested in saying is a □□□□□□□. Because really speaking cannot be □□□□□□□ also. Then why do you say so and confuse me? Can you not keep quiet? But □□□□□□□□□□ is only a temporary status given, in that □□□□□□□□□□ there is no □□□□□□□□□□. So we should not go on inquiring how is the □□□□□□□, how is the □□□□□□□, in that there is no □□□□□□□□□□ at all. As in mathematics we put X. X is only something status given temporarily, sooner or later we are going to remove that X. Similarly,

संस्थान संस्थान

संस्थान संस्थान

here also संस्थान संस्थान also is temporary status given. So we should not have संस्थान in it. We should not go into the depth of it. For the time being you keep and once you have understood the संस्थान संस्थान then that संस्थान संस्थान can be negated. And therefore what do we do is for giving a temporary status of संस्थान संस्थान alone we introduce संस्थान and we say that संस्थान संस्थान. संस्थान संस्थान means what? संस्थान संस्थान. संस्थान संस्थान means don't ask questions. It is out of syllabus remember. So, संस्थान संस्थान means don't dwell deep into the संस्थान संस्थान status of संस्थान संस्थान, introduces that in teaching the संस्थान संस्थान because later the itself will deny the संस्थान संस्थान also. And therefore संस्थान संस्थान संस्थान संस्थान which also is negated later. So now the संस्थान संस्थान is also justified. Why he is संस्थान संस्थान? संस्थान संस्थान संस्थान संस्थान संस्थान संस्थान. But what type of संस्थान he is? संस्थान . Therefore, संस्थान संस्थान संस्थान संस्थान संस्थान संस्थान. संस्थान संस्थान means संस्थान संस्थान संस्थान संस्थान . So this

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The sixth and the last student has approached the teacher and asked for the definition of the unknown and in fact the unknown is none other than the unknown only. Why this unknown got the name unknown we have to see later. Here the teacher is going to reveal this unknown, through the unknown. Here the unknown is going to be revealed as the unknown. So what is the definition of the unknown? is that from which the universe comes out because of which the universe exists and into which the universe goes back that material cause, cause means the material cause, the unknown is the unknown. And this idea we had already seen in the unknown.

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So in this unknown unknown, the unknown is revealed through the world, that is known. So in this unknown, definition

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the unknown is revealed through the world, the known because unknown has to be revealed through known only. How can you reveal unknown through another unknown? Then that unknown has to be revealed by another unknown it will be **paradoxical** and therefore unknown has to be revealed through known. And therefore **paradoxical** **paradoxical** **paradoxical**. Ok. How does **paradoxical** manage to do that? By pointing out that the world is **paradoxical** and if the world is **paradoxical** it presupposes a **paradoxical** and that **paradoxical** that **paradoxical** **paradoxical** is **paradoxical**. Therefore, **paradoxical** **paradoxical** **paradoxical** **paradoxical**. Through **paradoxical** **paradoxical** the **paradoxical** **paradoxical** is revealed. And is this world an integral part of **paradoxical** or different, if you ask, the world is not an integral part of **paradoxical** because world is **paradoxical**, world is **paradoxical**, world is **paradoxical** and **paradoxical** is **paradoxical**, **paradoxical** etc. And therefore this **paradoxical** is called **paradoxical** **paradoxical** because you reveal something through another thing which is not an

integral part of it. I will give an example, it looks abstract now. Because we talk of two types of revelation or □□□□□□□□. When I want to know a particular person, if I reveal directly describing his features that he has got such and such hands, that he has got a bald head or he has got grey hair, that has got long nose etc. I am revealing him through features which are integral part of him. So I am revealing a person through features which are his integral part therefore this revelation is called what? □□□□□□ □□□□□□□□. Whereas when I reveal a person through his son, son is not the integral part of the person like hands or legs, if son were his internal part wherever he goes he will go also, so through the son I reveal. Or I say that person who is sitting near the wall, wall is not an integral part, that person who is sitting under the fan, in all these things I am revealing a person through such things which are not integral part of the person and this way of revelation

संसार का स्वरूप

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is called **संसार** **स्वरूप**. So in **संसार** when **स्वरूप** is revealed through its own intrinsic nature like **स्वरूप**, **स्वरूप** is the very integral nature of **स्वरूप**; **स्वरूप**, the **स्वरूप** is the very **स्वरूप** of **स्वरूप**. Therefore, when I say **स्वरूप** **स्वरूप** **स्वरूप** it is called **स्वरूप** **स्वरूप** whereas when I reveal with the help of the world, which is not the integral part of **स्वरूप**, **स्वरूप** **स्वरूप** **स्वरूप** then that **स्वरूप** is called **स्वरूप** **स्वरूप**. So wherever **स्वरूप** **स्वरूप** comes what is **स्वरूप** doing? **स्वरूप** is revealing through **स्वरूप** **स्वरूप**. In fact, **स्वरूप** **स्वरूप** is more popular than **स्वरूप** **स्वरूप** because through the known **स्वरूप** is revealed, in **स्वरूप** **स्वरूप** lot of problems are there. And that is why almost in all the **स्वरूप**s the **स्वरूप** **स्वरूप** **स्वरूप** comes so that it can reveal through **स्वरूप** **स्वरूप**. In **स्वरूप** also the second **स्वरूप** which defines says

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There also संस्कृत भाषा संस्कृत भाषा, संस्कृत भाषा did not mention. In also संस्कृत भाषा chooses only संस्कृत भाषा for संस्कृत भाषा's definition indicating the importance of संस्कृत भाषा. And in this section also of the संस्कृत भाषा the teacher wants to reveal through the संस्कृत भाषा. And here the संस्कृत भाषा is divided into sixteen parts. What is meant by संस्कृत भाषा? Effect. संस्कृत भाषा means संस्कृत भाषा, effect. So this संस्कृत भाषा is divided into sixteen parts, संस्कृत भाषा. and is revealed through the sixteen parted world. संस्कृत भाषा doesn't have sixteen parts. संस्कृत भाषा is revealed through the world, which has got sixteen parts. So संस्कृत भाषा संस्कृत भाषा, since संस्कृत भाषा is a revealed through संस्कृत भाषा, संस्कृत भाषा is called संस्कृत भाषा. Ok. Very very subtle point. Normally, संस्कृत भाषा means what we take for? संस्कृत भाषा who has got sixteen parts. But in this context संस्कृत भाषा doesn't have sixteen parts because संस्कृत भाषा itself will say later संस्कृत भाषा, संस्कृत भाषा. संस्कृत भाषा means what? संस्कृत भाषा. संस्कृत भाषा you know very well. So therefore

संसार का सत्य, यह है कि संसार का सत्य ही है, संसार ही है। Similarly, since is and the entire is, world is a alone - , , . Ok.

संसार का सत्य ही है, संसार ही है। Therefore, is the second benefit we get.

Ok. And incidentally you should remember when we say is the and the world is the . What type of ? Two are there. One is called where the changes to become . Like what? Milk changes to become curd, earth changes to become tree. And there is a second type of called where the produces an effect, without undergoing a change. So changing material cause and changeless material cause. And what is the example for the second one? Just as the rope apparently

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produces the snake because of ignorance, or a dream we produce a dream world without undergoing a change. So these are the two □□□□□□ □□□□□□s possible, of which belongs to which variety? belongs to the second variety, the changeless material cause. Ok. Why can't you take the first variety? Why can't take it for a change? Everybody wants change, so for a change all the time □□□□□□ □□□□□□ □□□□□□ why can't we vote for □□□□□□□□ □□□□□□ □□□□□□. No it is not an efficient one. So □□□□□□□□ □□□□□□ □□□□□□ will not serve the purpose because of two reasons. If you say is □□□□□□□□ □□□□□□ □□□□□□ it will mean is subject to change. If is subject to change then □□□□□□ □□□□□□ □□□□□□ □□□□□□□□□□□□ □□□□□□ and finally □□□□□□□□. also will be subject to change which means will die one day, poor □□□□□□! That is the first problem. The second problem is what? If you take as □□□□□□□□ □□□□□□ □□□□□□□□, the world which is the modification of the will

become as real as the **संसार**. **संसार** comes. In the case of **संसार** **संसार** **संसार** cause and effect will have same degree of reality. What is the example? Earth and the tree. So tree is born out of what? The modification of earth. And tree and earth have got equal degree of reality. And if **संसार** is the **संसार** **संसार** **संसार** then world also will be as real as **संसार**. Then there will be and will be **संसार**, all kinds of problems will come. Thus if you take **संसार** **संसार** **संसार** two **संसार**s will come. First **संसार** is that will be subject to change and death, Another will be will be subject to duality.

Whereas in **संसार** **संसार** **संसार** both problems are not there. **संसार** continues to be same **संसार** **संसार** **संसार**, free from birth and death etc. And not only that when it is **संसार** **संसार** **संसार** **संसार** does not enjoy same degree of reality as **संसार**. **संसार** **संसार**. Just as our snake is not as real as rope, dream is not as real as waker, mirage water is

ਸੰਸਾਰ ਸੰਸਾਰੀ

ਸੰਸਾਰ ਸੰਸਾਰੀ

not as real as the sand and therefore is ਸੰਸਾਰ ਸੰਸਾਰੀ ਸੰਸਾਰੀ and through this ਸੰਸਾਰੀ that is through ਸੰਸਾਰੀ we are revealing the ਸੰਸਾਰੀ ਸੰਸਾਰੀ ਸੰਸਾਰੀ. That is the topic here. We saw in the second ਸੰਸਾਰੀ, ਸੰਸਾਰੀਸੰਸਾਰੀਸੰਸਾਰੀ ਸੰਸਾਰੀ ਸੰਸਾਰੀ ਸੰਸਾਰੀਸੰਸਾਰੀ. ਸੰਸਾਰੀਸੰਸਾਰੀ ਸੰਸਾਰੀਸੰਸਾਰੀ ਸੰਸਾਰੀ ਸੰਸਾਰੀ ਸੰਸਾਰੀ or ਸੰਸਾਰੀਸੰਸਾਰੀ ਸੰਸਾਰੀ the another name for ਸੰਸਾਰੀ ਸੰਸਾਰੀ ਸੰਸਾਰੀਸੰਸਾਰੀ is ਸੰਸਾਰੀਸੰਸਾਰੀ ਸੰਸਾਰੀ ਸੰਸਾਰੀ, ਸੰਸਾਰੀਸੰਸਾਰੀ is another name for the world remember, so the world consisting of sixteen parts are born out of, really born or falsely born? When it is said as ਸੰਸਾਰੀ ਸੰਸਾਰੀ ਸੰਸਾਰੀਸੰਸਾਰੀ how should we take it? The sixteen parted world is falsely born out of this ਸੰਸਾਰੀਸੰਸਾਰੀ. Ok. Now some more details about the ਸੰਸਾਰੀ ਸੰਸਾਰੀ is given.

Verse No. 6.3

ਸੰਸਾਰੀਸੰਸਾਰੀ

ਸੰਸਾਰੀਸੰਸਾਰੀਸੰਸਾਰੀਸੰਸਾਰੀਸੰਸਾਰੀਸੰਸਾਰੀ ਸੰਸਾਰੀਸੰਸਾਰੀਸੰਸਾਰੀ ਸੰਸਾਰੀਸੰਸਾਰੀ
ਸੰਸਾਰੀਸੰਸਾਰੀਸੰਸਾਰੀਸੰਸਾਰੀਸੰਸਾਰੀਸੰਸਾਰੀਸੰਸਾਰੀਸੰਸਾਰੀਸੰਸਾਰੀਸੰਸਾਰੀ

Before ਸੰਸਾਰੀ ਸੰਸਾਰੀ it seems the visualized the whole universe to be created. This is also another important aspect said in all ਸੰਸਾਰੀਸੰਸਾਰੀਸ. ਸੰਸਾਰੀ ਸੰਸਾਰੀ. In some ਸੰਸਾਰੀਸੰਸਾਰੀਸੰਸਾਰੀਸੰਸਾਰੀ ਸੰਸਾਰੀ

is the cause of .
 is or ? Thus our experience
 is that material causes are always
 . And we said is of the universe and therefore
 . So this problem should not
 come, therefore says to
 indicate that is , it is not
 but it is . This is one
 implication.

And there is a second implication also.
 And what is that? When you say is the
 for pot, i.e., clay is the
 for pot. You know that even
 though the clay is the for pot,
 clay can become pot only if there is
 another intelligent cause to produce the
 effect. is not alone
 sufficient. Even though is the
 cause for , by itself
 cannot slowly get shaped into
 ornament, by keeping in the cupboard
 try and see! .
 . So here is

to become the world when said then the question will come there must be a intelligent cause. And therefore again is minimum two are required. So, by using the word itself saw, we get the second implication that is is intelligent cause, intelligent cause is intelligent cause, intelligent cause is intelligent cause. So, intelligent cause indicates that it is intelligent cause also. Is it possible to be like that? Can there be one and the same thing be material and intelligent cause?

Where intelligent cause is intelligent cause. This is intelligent cause remember. Therefore, just as the spider is the material and intelligent cause of the web, similarly, intelligent cause is intelligent cause. And what did that think? So intelligent cause's thought is put in here in quotation. So first intelligent cause it seems. So here the creation is given in a particular order. So first intelligent cause wanted to

आत्मनो अस्मिन्

आत्मा अस्मिन्

create आत्मनो. And for that was visualizing, conceiving. What did It thought? 'I want to create', thinks, ok, 'I want to create such a thing in whose presence a person will have life, Consciousness, in whose absence the person will become dead'. That is I, the

आत्मनो अस्मिन् आत्मनो अस्मिन्

आत्मनो अस्मिन् - in whose departure I, the will be in the body that means what the person will be alive, आत्मनो means here.

Who is that आत्मनो? The . Therefore, I want to create such a आत्मनो in whose presence I, the will be available,

आत्मनो अस्मिन् आत्मनो अस्मिन् - in whose existence, presence आत्मनो आत्मनो अस्मिन् - I will be

present in the body as , as the life.

Such a thing I am going to create. आत्मनो

is the answer but is thinking. So I

want to create such a thing in whose presence a physical body will be . And

what is that? आत्मनो alone. And therefore

संस्कृत is the root of the संस्कृतसंस्कृत, we saw in संस्कृत. Therefore, संस्कृत is very important otherwise people will not follow the scriptures, they will begin to live as they like, संस्कृत will be ruling and there afterwards there will be utter confusion, wars, terrorism, ecological imbalance, all kinds of things and the earth cannot survive for long. And therefore संस्कृत is very important and therefore the second item is संस्कृत. And there afterwards संस्कृत संस्कृत संस्कृत . This has come in the संस्कृत itself. संस्कृत is space, संस्कृत - air, संस्कृत - fire, संस्कृत - water, संस्कृत - earth. These five elements which are meant for the creation of संस्कृत संस्कृत and संस्कृत संस्कृत. Then संस्कृतसंस्कृत - the ten sense organs. संस्कृतसंस्कृतसंस्कृत संस्कृत संस्कृत. It is in singular. Collective singular it is. Then संस्कृत - the संस्कृतसंस्कृत, the mind without which people cannot express in the world. And it is not enough that body and संस्कृत s are there. When he expresses

ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ

ਪੰਨਾ ੫੬੪

himself he requires more and more energy. And for that what should we have? ਭੋਜਨ - food. Then ਭੋਜਨ ਭੋਜਨ. ਭੋਜਨ means what? Power, energy, ਭੋਜਨ. Then ਭੋਜਨ. So ਭੋਜਨ ਭੋਜਨ says ਭੋਜਨ is prescribed because when a person has the capacity to act and since a person has got a free will also he is bound to commit mistakes and therefore is prescribed as a ਭੋਜਨ, as a rectification for wrong actions. So ਭੋਜਨ is right action, is a corrective measure. Then ਭੋਜਨ. ਭੋਜਨ means for spiritual progress. So by doing ਭੋਜਨ s ਭੋਜਨ ਭੋਜਨ ਭੋਜਨ ਭੋਜਨ ਭੋਜਨ ਭੋਜਨ, so all have been placed step by step. Then ਭੋਜਨ. ਭੋਜਨ means all types of ਭੋਜਨ s including ਭੋਜਨ. ਭੋਜਨ and ਭੋਜਨ. Then ਭੋਜਨ. and . The ਭੋਜਨ s attained through the ਭੋਜਨ and the ਭੋਜਨ s attained through the ਭੋਜਨ. And for wrong ਭੋਜਨ ਭੋਜਨ. So all the ਭੋਜਨ s. And if all of them are there then how to transact? Transaction

संस्कृत भाषा

So an example is given which is familiar to us from . What is that? The rivers which are born out of ocean are merging into ocean. In between river is what? A alone. Previously water was, now also water is, later also water alone will be, in between a new and appeared and later this disappeared. So this example is taken. - just as, - so all these rivers which are flowing down - towards the ocean, that is literally it means keeping the ocean as the destination, - So flowing keeping the destination as the ocean, in between they may go here and there but ultimately they are all converging there only. Ultimately what happens? - they reach the ocean and disappear. Ok. Disappears means what happens? Does the water, river disappear? No. Because

सर्वप्रथम प्रश्न

प्रश्न प्रश्न

river is water, water cannot be destroyed, it has joined the ocean. Then what has disappeared? Really speaking the water has not disappeared because matter cannot be created or destroyed. Then what do you mean by disappearance of river?

प्रश्न - river has not disappeared, the water is there very much. Only the s are destroyed. The name Ganges is gone, the form Ganges is gone, the water continues to be in the ocean. And if the river has lost its name and form, then what happens? Is it ? No, the very same river now gets a new name.

What is that? प्रश्न प्रश्न - now it is called as ocean. What was previously called as river, the same river having lost its gets a new nomenclature that it is . In between only name has been changed. Previously it was what? प्रश्न only. But now we give a new name and now we remove that name. We alone give the प्रश्न and we alone take off the . While

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giving the we are so happy, so we celebrate and again when you remove the , thirteen days function, crying and all. What is happening? We gave name and took off the name that is what is happening. What is human life? Adding a and removing a , that's all, which is a very big biography for us.

□□□□□ □□ - in the same way. - so from this □□□□□□, who is the seer. See the □□□□□□□□ gives a new name, . Earlier it said , now it has been made into , the very seer, □□□□□□□□□□ the seer. That is none other than □□□□□□. So, from that □□□□□□, the seer □□□□□□ □□□□□□□□□□ - so these sixteen □□□□ of this □□□□□□, which rose from □□□□□□, which belongs to this □□□□□□. What do they do? □□□□□□□□□□□□ - they all will go towards □□□□□□ and □□□□□□□□□□ □□□□□□□□ □□□□□□□□ - they reach the same □□□□□□ and disappear. Ok. □□□□□□□□□□ □□□□□□□□ □□□□□□□□□□ - and there s and □□□□□□□□ will be completely destroyed. Here □□□□□□□□□□ should be understood as destroyed. Sometime □□□□□□□□□□ means differs, □□□□□.

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Here ॐ means ॐ. Then what will be the name? So the very same ॐ which was known by the name ॐ till now, now it gets the name ॐ itself. The only difference is when this world dissolves into during ॐ it is only temporary dissolution whereas when through ॐ or through ॐ the world is resolved it is permanent dissolution.

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That is the only difference. temporary, dissolution and permanent. So thus also is over. And it is to show that the world does not have an independent existence and therefore. Ok. Then we will have a very big doubt that if the , you know the meaning, part, are born out of and goes back unto , must have . That is why it is born out of and goes back unto . Therefore must be potentially having these and only because of that is

संस्कृत संस्कृत

संस्कृत संस्कृत

able to produce the **संस्कृत** and resolve these **संस्कृत** and therefore **संस्कृत** is **संस्कृत**. Somebody may argue, therefore the **संस्कृत** says **संस्कृत संस्कृत संस्कृत** - **संस्कृत** doesn't have any **संस्कृत** even potentially. **संस्कृत** is free from all the **संस्कृत** because **संस्कृत** are **संस्कृत**. **संस्कृत** **संस्कृत** **संस्कृत** **संस्कृत** and therefore **संस्कृत** neither really belong to nor does it belong potentially to **संस्कृत**, **संस्कृत** are **संस्कृत**. And when it is in potential form we call it **संस्कृत**. **संस्कृत** in potential form is called **संस्कृत**, **संस्कृत** in dynamic form is called **संस्कृत**. Both are **संस्कृत**. **संस्कृत** is free from **संस्कृत** either in potential or in dynamic form. Ok. **संस्कृत संस्कृत संस्कृत** - so regarding this there is the following **संस्कृत**, because this is a **संस्कृत** therefore for support it is taking a **संस्कृत**.

Verse No. 6.6 संस्कृत संस्कृत संस्कृत संस्कृत

संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत संस्कृत
संस्कृत संस्कृत संस्कृत संस्कृत

So here it gives the quotation of a **संस्कृत** in support of this statement. And what is that? The whole **संस्कृत** is born

संसारं संसारं च

संसारं संसारं च

out of and resolved unto and it is supported by संसारं. And the example is popular one. And what is that? संसारं च संसारं - so in a wheel there are संसारं. संसारं means what? A spoke of a wheel. संसारं means the central part of the wheel known as the hub. The hub of the wheel. And all these sports are sustained by the central part of the wheel alone. What actually causes the motion is the outer rim and spokes. The संसारं doesn't undergo any change. If you have got any doubt in a moving wheel put your hand on the , nothing will happen. Therefore, actual dynamism of the wheel is because of the spokes and the rim, but still it cannot be so without the support of the hub. Similarly, the whole संसारं is moving but all these are possible because of the central hub, the motionless alone. So therefore seemingly it doesn't play any role but really that alone plays all the role. Similarly, here also संसारं संसारं च - like a spoke in a wheel संसारं संसारं च संसारं संसारं च -

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□□□□□□□□ also is given. With this the sixth question also is answered.

And now the concludes the entire section, not only the entire section but the itself. So `xxx` is there. `xxx`. `xxx` is to give quotation because this is a `xxxxxxxx`.

Verse No. 6.7

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Verse No. 6.8

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So after answering the sixth question
 先生 tells the students. Students all
 of them, 先生 - 先生 先生
 先生 先生 先生. What did he say?
 先生 先生 先生 - about the 先生
 I know only this much. Don't ask me
 more, I have exhausted all my
 knowledge. Then students got
 confused. So that means you say I
 know only this much, does it mean
 some more is to be known? What is the
 next 先生? So does it mean that some
 more else to be known. So the teacher
 says no. 先生 先生 先生 - in fact there is

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

nothing else to be known, no more is to be known, I have told what I know and what everyone should know, nothing more is there to be known. So then the students were happy. We have got now complete knowledge of ॐ नमो भगवते वासुदेवाय. And therefore they arranged a . ॐ नमो भगवते वासुदेवाय - so they worshipped ॐ नमो भगवते वासुदेवाय and there afterwards they praised the teacher the praise is given within quotation. ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय. ॐ नमो भगवते वासुदेवाय onwards is the words of the ॐ नमो भगवते वासुदेवाय addressed to ॐ नमो भगवते वासुदेवाय, the teacher. So you are our father. And ॐ नमो भगवते वासुदेवाय gives meaning father gives a physical body. The local father gives a local physical body, you are the father who are given me ॐ नमो भगवते वासुदेवाय therefore, because of you alone I, the mortal have been converted to I, the Immortal one. The local father gives birth to the mortal I, the spiritual father gives birth to the Immortal I. And therefore the Immortal I is born. So I was a ॐ नमो भगवते वासुदेवाय, now I have become ॐ नमो भगवते वासुदेवाय. Because of whom?

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[illegible]

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